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A VINDICATION OF KING *CHARLES*:

OR,

A Loyal Subjects Duty.

MANIFESTED

In Vindicating his Soveraigne from those Aspersions cast upon Him by certaine persons, In a scandalous Libel, Entituled,

The Kings Cabinet Opened:

And published (as they say) by Authority of Parliament.

Whereunto is added,

A true Parallel betwixt the sufferings of our Saviour and our Soveraign, in divers particulars, &c.

By Edw: Symmons,

A Ministeer, not of the late confused New, but of the Ancient, Orderly, and True Church of *England*.

Remember (Lord) the reproach of thy servant, how he beareth in his bosome the reproach of all the mighty (wicked) *people.*
Wherewith thine enemies have reproached (O Lord) wherewith they have reproached the foot-steps of thine Anointed. Psal. 89. 50, 51.

His Enemies will I clothe with shame, but upon Himselfe shall his Crown flourish. Psal. 132. 18.

Even so, Amen. Rev. 22. 20.

——*But thou, O Lord, how long?* Psal. 6. 3.

Printed in the Yeere, 1648.

VINDICATION

To all that truely feare God, into whose hands this Booke shall come.

Christian Friends,

His Book here tendred to your view, was (for the most part of it) made in *Cornwal*, in the year 1645. I was quickned in my undertaking by a noble Gentleman of great faithfulnesse and Loyalty; that County hath many such. Before it was quite concluded, the Enemy, like a flood, brake in thither: Whereupon to preserve and finish it, I went to *France*, but by so doing, I had almost lost it; for my Cloak-bag, which contained it, (and all I had beside) passed (by accident) in one Ship, and my self went in another, and we landed an hundred miles asunder: that was Plundred, and nothing therein returned unto me, but onely these Papers, & they by meer fortune some six weeks after. Which *speciall Providence* in their particular preservation, spake them to my heart, Gods will to have them published, & to my hopes, his purpose to grant a blessing: Hereupon I fitted them for the Presse with all speed, and they were ready in *May*, 1646. nor was the fault in my will, that they were not then committed to the same. But perhaps God had a speciall Providence in this also, peoples hearts were not then so capable to receive a *Vind.cation* of their Soveraign from a fellow-Subject, as now they are even forced to be, by that illustrious eminency of his *graces* which hath beamed forth in his dark condition, even to the conviction and admiration of all reasonable creatures.

E 478

 Since

To the Reader.

Since the finiſhing hereof, I had occaſion to ſee and obſerve the manners and conditions of the *French Nation*, both thoſe of the *Romiſh*, and of the *Reformed Religion*; and my ſpeciall care was, to underſtand what ſenſe they had of the preſent differences in our Church and Nation; which truly to remember, is but to renew that griefe I had in obſerving. In briefe, they both conjoyntly rejoyced at our follies, and (as appeared to me) deſired our ruine: And this did chiefly occaſion the writing my *Poſt-ſcript*, which was done the laſt Spring, at my returne into the hither parts of that Kingdome, where I underſtood alſo of His Majeſties reſtrained condition at *Holdenby*.

About the time of his deliverance from that place, by Gods direction and merciful protection, I came back ſafe into *England*; but fancying the ſeaſon to be then paſt, for publication of my Book, in regard of thoſe great alterations which had happened ſince its firſt compoſall: and withall, ſome hopefull reaſons offering themſelves to my thoughts at my firſt arrivall, made me conceive it would not be ſo needfull. Therefore I reſolved to lay it aſide. But after ſome moneths expectance (thoſe new hopes being likely to prove tympanous) I was ſolicited by ſome friends from the fartheſt part of the Kingdome, to put it to the Preſſe: now I was in a place where the ſame might be done; who alſo informed me that (in their apprehenſions) vulgar hearts wanted ſatisfaction in nothing concerning the Kings integrity, but only in the matter of thoſe Letters, which did ſtill ſcruple many of them. Wherefore they conjured me, (if I rendred His Majeſties Honour indeed) that I ſhould give the world a ſpeedy view, of what I had writ to that particular.

Theſe Arguments eaſily prevailed with a willing mind, which was encouraged farther by that free liberty which

I saw daily used by others, in writing & speaking against those sins and sinners, which this Book reproveth; though to my griefe withall I saw in many Papers wickednesse rather scoffed at, then pursued with such grave and home rebukes as the case requireth: and sin thereby I perceived was rather made a matter of *laughter*, then of *sorrow*, even to the most guilty, (through that impudence which is in them:) and yet I doubt not too but ingenious lashes are sufficiently distastfull to galled spirits, because there is truth as well as wit in them; they haply may be as *rods* to rotten hearts, but Gods Word if closely applyed, (as I hope in some measure tis in this Book done) will prove unto them as a very *Scorpion*; if those make them *hisse* and *spit*, this will make them even *rage* and *roare*; for the more Divinity a proofe carryes with it or in it, the more tormentfull it is alwayes unto the wicked. *Sic scriptum est* may haply silence Satan, but tis not alwayes so powerfull upon the spirits of proud men. The Pharisees were so far from being quieted by Christs doctrine, that they grew more *inraged*, and were incensed thereby to seek his ruine, and had no rest till they had procured it, though they got none by it. And let any one practice Christ, or follow him in his way as close as he can, he shall (doubtlesse) meet with those that will practice the Pharisees, and follow them a great deale closer.

It was in my thoughts (I confesse) to have concealed my name, as you may see in the following Preface, and for what reasons: but I have altered my resolution concerning that particular, from these considerations.

First, if I had not owned my work, I had done that which I dislike, and incurr'd the blame which I object to others; I had hazarded my Book to be entitled a *Libel*, and exposed my selfe to be reckoned in the number of

night-birds that love darkneſſe: yea, I had receded from my former ſelf: for when the King was in a condition viſibly Potent, I prefixt my name to all I writ; and if I ſhould forbeare to do ſo now, I ſhould appeare as faln in my zeal, and abated in my dutifull affections, by the increaſes of his Afflictions. I read of *Nicodemus*, who affecting ſecreſie while Jeſus was at liberty, came to him by night; but when he was in *reſtraint*, he thought it his duty to diſcover himſelf in his behalf, and ſo he did more then ever: *All Scripture is written for our learning.*

Secondly, I held my ſelf bound to atteſt my *Keeping*, as I had done my *Taking the Proteſtation*, and that was, by writing my name. For this, my Book is nothing elſe but the diſcharge of my Conſcience and Duty in that reſpect: Herein I have (according to the very Letter of it) *with my power maintained and defended*, 1. *The true Reformed Proteſtant Religion expreſſed in the Doctrine of the Church of England againſt Popiſh Tenents, and Innovations:* 2. *His Majeſties Royal Perſon, Honour and Eſtate, according to mine Allegiance:* And 3. *The Power and Priviledges of Parliament, together with the true Rights and Liberties of the Subject:* Yea, I have here endeavoured with all faithfulneſſe, to vindicate the Dignitie of that High and Supreme Court, from the ſcandall of Rebellion, Oppreſſion, Injuſtice and other evils, which to its great diſgrace have been practiſed under its venerable Name, and thereby (ſo much as in me lieth) I have freed it from the merit of that *Odium* which is wrought in Peoples hearts againſt it: For indeed the very name of *Parliament* is grown more hatefull to many of the vulgar (through their ignorance,) then ever that of *Starre-Chamber*, or *High-Commiſsion* was: and they wiſh and pray (through their folly) that the ſame may be quite aboliſhed as thoſe others are. I have alſo herein *oppoſed*

and

and endeavoured to bring (by discovering their wickedness) *to condigne punishment those* evill workers, *who by Force, Practice, Councels, Plots, Conspiracies, and every other way have done things contrary to all those things in the said Protestation contained:* All which *I promised and vowed to do, in a lawfull way*, (which is that of my Calling) even with the hazard of *my life* as well as of mine *estate* (which is lost already;) and this my Conscience sayes I shall not fully do, unless I publickly own my doings by prefixing my name unto them.

Thirdly, I considered with my self, that by concealing my name, I should seem (in a sort) to be ashamed of that Truth which I profesſe to maintain, and of following my Master Christ, in his way of detecting Hypocrites, and wicked men: He saith of himself, that *in secret he had spoke nothing*, that is, He was no back-biter, no whisperer against any in private corners. He spake openly against mens evill doings, and was never ashamed to acknowledge his own Doctrines: And he hath said too, that I *cannot be his Disciple*, that is, approved indeed, unless I *follow him, viz:* in his very way, doing his work after his very manner; though I meet with his *Crosse* in the doing of it, which also I must *take up* chearfully after his example, be it with the losse of my life it selfe; He lost his before me.

Fourthly, I considered that my Book is likely to prove more serviceable by mine open acknowledgement of it; the writings of that couragious and learned Judge, Master *David Jenkins*, are believed to have done the more good by the setting his name unto them: nor did I think it comely that any man should appeare more resolute for the Law of the Land, then the Ministers of Christ are for the Law of their God.

For mine own part I am sure I should shew my selfe most

moſt ſtrangely ungratefull to the Almighty, and diſtruſtfull of him, (after ſo large an experience as I have had of his mercy and goodneſſe) if any feare of danger, ſhould make me upon this occaſion obſcure my ſelf. My former Books (though plain) (by his gracious bleſſing) were not unfruitfull among many of my Countrymen, unto whom my name (as of late I perceive) is not ſo diſtaſtefull, that I ſhould think them unwilling to ſee it in print again: and from any hurt by thoſe that took offence at them, my God hath hitherto protected me; as he hath often done (praiſed be his Name) from the miſchiefs (of being beaten and piſtolled) often threatned by ſome of the prophaner ſort of our Cavalleers, for my free preaching againſt their blaſphemy and diſſoluteneſſe, their ſelf-ſeeking, luſt-pleaſing, and King-neglecting baſeneſſe. Now after *Davids* way of arguing; *He that delivered me from the Lion and the Beare, can alſo, &c.* He is the ſame God ſtill, if I can but believe, He can, yea and will preſerve in the midſt of danger: wherefore though it was once in my mind (*viz.* when I was at a great diſtance) both to conceale my name, and alſo to keep out of their reach, (as may appear by that paſſage page 275.) yet now being returned amongſt them, I have for theſe reaſons altered my reſolution in that particular.

And again, beſide theſe *Reaſons*, I had in my heart alſo theſe *Reaſonings*: What if I do ſuffer? is it not for a *King, a gracious King*, to whom I have ſworn *Allegiance*, and under whoſe Protection I have laboured in Gods Vineyard? Is it not for a *Church*, a *mother-Church*, that admitted me firſt Chriſts *Member*, and afterwards Chriſts *Miniſter*? is it not for keeping the *Proteſtation*, that *Proteſtation* tendred to me by the *Parliament*, when it was a *Parliament*? is it not for diſcharging my *Conſcience* and *Office*? for *telling people of their ſins* (according to Gods Com-

Command?) for detecting *Hypocrites* after Christs own example? and shall I by suffering for the same do any other, then with *Simon of Cyrene* help my Saviour bear his Crosse? Have I yet resisted unto bloud as many before me have done? Ought I not to be willing to lose life it self for my Brethren, to redeem them from the wayes of sinne and errour? May not haply this their redemption be effected sooner by suffering, then by preaching? Is not my exclusion and debarment from an appointed place to preach in, a kind of a call or setting aside to sufferings? Could Saint *Paul* have wished himself even separate from Christ, if on that condition he might have united his Countrymen unto him, and should not I be willing to go to Christ for the gaining of mine? Am I not Christs own to be disposed of for his service? Did not he *buy* me for that end? Did not he honour me with the dignity of being one of his Ministers of purpose that I should bear witnesse of his Truth? is it any new thing to suffer for the sake of that? Shall I (if thereunto called) be the first that have attested the same unto the world? Beside, what advantage will the Adversaries get to themselves by being cruel to me? Shal they not rather confirm thereby to the world what I have written of their conditions? Nay, shall not those whom I have detected onely in the generall, by their being angry at me, expose themselves to be known *particulatim & nominatim*, and shall hey any whit strengthen their Dominion by my ruine? Shall they not rather hasten their own thereby? Was not the reigne of the Popish Bishops here in *Queen Maries* dayes the sooner at its period (in the judgements of all men) for their persecuting those Reverend Bishops and Ministers, who opposed their sinnefull wayes, and sealed with their bloud that *Doctrine* and *Lyturgie*, which is now a pulling

down in this Kingdome? Theſe and ſuch like alſo were the reaſonings of my ſpirit, concerning this matter of prefixing my *name*, to this *Vindication*.

But perhaps ſome of you will ſay, *Ad quid perditio hæc*, what needs all this waſte of words? Times are not now as they have been. Many of the *Presbyterian* faction, in whom the ſpirit of cruelty is moſt *naturall*, and who ruled the Roſt when moſt of theſe villanies were acted, which your Book reproveth, are either runne away, or turned the other way: for the *Militia* (now moſt in the others hands) hath proved a ſtronger Argument with their Conſciences, then their *Covenant*: & therefore there is no cauſe to fear perſecution, for a diſcharge of duty: And beſides, theſe are times wherein every one may ſpeak and practice as himſelf pleaſeth, nor can any be imagined ſo vile as to permit all that will, to write againſt that King whom God hath commanded to Honour, and that Church which baptized and taught us all the knowledge of God we have, and be offended onely at thoſe that write in their behalf: Shall we think that men have leave in theſe Reforming times to be any thing but true *Proteſtants*, and to do any thing but their duties? away, away with all Panick fears.

To this I Anſwer: 1. There is a *Leaven* of that proud and ſower *Faction* yet remaining. 2. There is a Generation of *Apoſtate Prieſts*, too much in favour with men of Power: and theſe are miſchievous men, who having themſelves betrayed the Truth, cannot abide that any ſhould appear for it; they have hitherto been the chief movers to perſecution, for thoſe *Greater perſons* would never (doubtleſſe) have defiled themſelves with ſuch actions, as caſting Gods Miniſters out of their Poſſeſſions, if ſome of theſe little *Satans* had not ſtood at their *right hands* to tempt them, & provoke them. Now theſe

perſons,

persons, (specially those of mine old acquaintance) do cry nothing but *hanging*, *hanging* against me, (for I believe, their sight of me puts them in mind of their own Apostacy, from that way of Christ, wherein formerly they walked with me) they have confidently said it, that *the Parliament would hang me*: And why? Because I was one (among many others) that had proved this unnaturall Warre to be unlawfull by Gods Word, and had *Vindicated sacred Scripture* from those false and perverse glosses, which for ill purposes were put upon it: And these Prophets (that in this particular at least themselves may appear true) will do their best I beleeve with the *Members* of both *Houses*, to make good the word which they have spoken; for those Lords and Gentlemen whom they relate unto (if they can prevaile with them) shall be all conditioned like *Dionisius* the Tirant of *Siracuse* who sent *Philoxenus* to the gallows, because he would not flatter him. But as the Prophet said, so say I; *As for me, behold I am in their hands, let them do with me as seemeth meet & good unto them*, &c. It hath been mine endeavour this seaven years day, and my usuall Prayer, that I may be able to conclude as M. *Bradford* the Martyr did concerning those that had power over him: *viz. If they shall imprison me, Ile thanke them; If they shall burn me, Ile thank them; If they shall banish me, Ile thanke them; but if they shall give me leave to preach the Gospell, Ile thank them more*: and I promise them withall by Gods grace, to be a daily Petitioner for their Conversion, and for the pardon of their sins. Jer. 26. 14, 15.

And for my kind Brethren, I will (in requitall) remember them of their destiny: they may reade it themselves in *Isay* 9.15. *The Prophet that teacheth lies is the tail*: So in *Mal.* 2.8.9. The Lord speaking to some of their stamp, saith, *Because ye have departed out of the way, and caused*

my people to ſtumble, therefore Ile make you the moſt vile, baſe & contemptible among them. Yea, I doubt not e're long but by moſt men they'l be ſo reputed, (however of late they have been honoured:) and juſtly indeed do they me-
Rev. 12. 3. rit to be the *tail of the people, for making themſelves to be the tayl of the Dragon*: which they have manifeſtly done by their *caſting down the Stars from Heaven*, the Orthodox Miniſters out of Chriſts Church: But when this their day of contempt is come, and they are aſſaulted (as that Popiſh Doctor *Bourn* was in *Queen Maries* dayes) even in the Pulpit, from whence they have vented their lies and blaſphemies, (as to this it will come:) I hope (if I live to ſee it) I ſhall have grace to approve my ſelfe to them, as Maſter *Bradford* did to him; and help to conduct them away in ſafety from vulgar rage, & perſwade the people to reſt quiet; (for thus it becomes the true Goſpel:) No diſaffection have I now (as God knows) unto their perſons, though I profeſſe my ſelfe a perfect enemy to their courſes.

But now (good Readers) to leave them, there remains onely two requeſts which I make to you.

The firſt is this, That you would not think amiſſe of the moſt High and Honourable Court of Parliament, for thoſe evils that are done in theſe daies under its name; and if any ſuggeſt that ſuch or ſuch paſſages in this my Book are againſt the ſame, believe them not, for I profeſſe unto you, I neither do nor dare think the ſupreme Court of Juſtice in this Kingdome to be all one with ſinne, or that Oppreſſion, Sacriledge, Rebellion, Popery, and thoſe other Evils, which I inveigh againſt, are the Actions of *that*, when God ſhall pleaſe to reſtore unto us a *true Parliament*, you ſhall ſee all theſe things amended; and the Authours of them ſeverely puniſhed: Have ſtill therefore a Reverend eſteem of Parliaments.

Secondly,

Secondly, I desire that you would not conceive any bitternesse in me or in my Book, against the persons of those men that now are called the *Parliament* (as perhaps some may fancy, because my usage hath not been good) for I professe here also unto you, that I do not apprehend my self, (in respect of my self) to have any true cause of hate towards them: I thank God I can say to them as the Apostle to his *Galathians*, *You have not hurt me at all:* Nay, rather I hope they have been the means to make me (in some sort) a better Christian.

The Causes of my sufferings (as I learned at first from some of themselves) were these foure: I hinted them indeed to the world before in *my* * *Loyall Subjects Belief*, and referre them now to your judgements, whether they may not occasion comfort and rejoycing in me, yea and love too towards them, rather then hatred or ill affections.

* A Book so called, Printed, 1643.

The first was (as I was then told) *because I was an honest man*; *and thereby did more hurt to their Cause* (being opposite to it) *in the Country where I was known, then an hundred knaves:* what greater *Honour* could they do me, then by affording this Testimony of me? This reason I confesse from their mouths was apprehended by me as a timely intimation and call from God, to doe their cause from thence forth what hurt I could, which (by his power) I have since endeavoured, and (by his grace) shall continue so to doe unto my lives end.)

The second was, *Because I had preached the Truth, which (the Member said) was not to be spoken at all times; no not by those intrusted with it of God, though also a Divine Truth, and in danger to be lost.* What an high Dignitie also was this to me, to be ranked thus among Christs Disciples, and thought worthy to suffer (as the Apostles did) for the Truth of God?

The third was, *Becauſe I was for the King:* And what are my ſufferings for this Reaſon, but a publick Proclamation in my behalf, that I am a *good Subject*, and one of thoſe few, among many, that have *obtained mercy of God to be faithfull.*

The fourth was, *Becauſe I would not preach to promote the warre.* Now what fuller manifeſtation could they make of my being *Philopatris*, a lover of my Country; and a true Miniſter of Chriſt the Prince of Peace; then by their taking from me what I had; becauſe I would not be tempted to doe a thing deſtructive to my Nation, and miſ-becoming the Goſpel? yea, and more then this, themſelves of late have puniſhed diverſe * perſons for not being (like me) of ſuch conditions.

*The ſtirrers up to a new Warre.

And thus (Chriſtian Readers) having ſeen the Reaſons of my ſufferings, I beleeve you will judge (as I do) that I have no particular cauſe of hatred againſt theſe men, who have been (as I take it) but Gods Inſtruments to give a good teſtimony of me unto the *World:* wherefore (I beſeech you all) miſtake me not in your reading my Book: fancy not *that*, under a notion of *bitterneſſe*, which may be called *Gratitude* rather: my endeavours are, to bring them back *out of darkneſſe into Light*, from *under the power of Satan unto God:* My expreſſions to this end (perhaps) ſometimes are ſharp and home: But I have been a practitioner in the high Art of Soul-ſaving this twentie years, and by Gods bleſſing have attained to ſo much skill therein, that I know all ſinners are not alike, nor muſt be dealt with in the ſame way; our Saviour ſpoke to the *Scribes* and *Phariſees* after another manner, then he was wont to do to the Common people: Some muſt *by violence* be plucked out of the fire.

Laſt of all, I deſire this of you that fear the Lord to afford

afford me the Protection of your Prayers: I might require you by the Protestation you have taken, to *maintain* and *defend* me also *other wayes*, (as thereby you are bound) in whatsoever I have here said or done, it being onely *in pursuance of the said Protestation*, (which I have perfixt to the beginning of the Book, that with the more ease you may observe and compare mine aims and endeavours with the words and scope therein.) But indeed your supplications to God, is that onely which I desire, for next to faith in God, I count the Prayers of the godly, the best *Militia* under Heaven, for protection and preservation; and so the Lord of Life and Spirit rest upon you, and dwell in you for ever.

October 25.
1647.

Your Brother in Christ,

and Servant for his sake,

E. S.

A Preface to the Readers, ſpecially to the Loyall Subjects of *England*, *Scotland*, and *Ireland*.

Chriſtian Friends,

ABout July, 1645. *a certaine ſcandalous Pamphlet, entituled*, The Kings Cabinet opened, &c. *was publiſhed by certaine unnaturall Engliſhmen, and diſperſed through His Majeſties Dominions of* Great Britaine *and* Ireland, *on purpoſe to make Him diſtaſtfull to His owne people: Yea many of the Copies were tranſmitted to forraigne parts, to render Him a ſpectacle of offence to the whole world: one of them (ſome moneths after the divulging) fortuned into my hands, which when I had read, and with amazement conſidered, the reproachful ſtyle, and miſchievous ſcope of the Authors therein, finding it every way, (in regard of the perſons from and of whom it was) more vile then* Senacherib's *Letter or* Rabſhekah's *Tongue: I thought it my duty firſt to* ſpread it before the Lord, *and then before the world, in opening the true nature of it, which I have here done for theſe ends:*

Firſt, to vindicate my Soveraigns Name and Honour, *to which as a Subject I am bound by* common Allegeance, Oath, *and* Proteſtation. 2. *To* warne you (*my fellow-Subjects*) of the ſnare laid to catch you; (*for your ſubverſion as well as the Kings defamation is aimed at*) *and to this I am engaged, as a* Brother, *as a* Chriſtian. 3. *To* detect the virulent natures, and curſed diſpoſitions of wicked men, *which I am obliged to performe, in reſpect of mine* office *and* calling, *being one of thoſe, whom God hath honoured to be a* Seer, *or Watchman in his* Iſrael, *a Miniſter of his Church, whoſe imployment is to lay open Satans devices, to diſcover Wolves, to uncaſe Hypocrites, according to Chriſts owne example in the dayes of his fleſh.) And to*

theſe

theſe I may adde a fourth, viz. *to* juſtifie the Church of England, *and true Proteſtant Religion, (whereof I am a member and a Profeſſor)* from all allowment and approbation, of any ſuch unreverend, blaſphemous, and reproachfull language, againſt Soveraine Majeſty, *as that malicious Pamphlet is ſtuffed withall.*

Peradventure this work hath been already done by others, of like relation with my ſelfe, who have both confuted the Libell, and defended the King: but their Piety is no diſcharge to my Duty. I muſt therefore anſwer my part unto it, I muſt alſo declare my opinion of it; for indeed (as Elihu *in* Job *ſaid)* I am full of matter, and the ſpirit within me doth conſtrain me: *I took the* Proteſtation *as well as any, to* defend my Soveraignes Name and Honour; *yea and to oppoſe in my way, all ſuch, as by any means ſhould endeavour to darken, and impeach the ſame.* *Job* 32. 18.

And let not thoſe perſons who firſt authorized that Proteſtation, *and afterward this* Libel, *fancie to themſelves, that all men will be induced by this to break that, (though too many are:) or that God will ſo far neglect his* Anointed, *as not to ſtir up ſome (though of the meaneſt quality,) who by laying their actions to the rule of Gods Word, ſhall freely (notwithſtanding their ſtupendious greatneſſe) diſcover to the world, the irregularity of their doings, in their countenancing ſo* vile a thing *(as this is) againſt Him, whom by all Lawes of God and man they are bound to reverence and defend: whereas* diſdaine *(at leaſt) and* vexation *ſhall be increaſed in them; as was in thoſe Phariſees, whom* Hoſanna to the Son of David *was echoed from the mouthes of children: nay as our Saviour upon that occaſion ſaid,* ſhould ſuch hold their peace, the very ſtones would cry out *in a caſe of this nature. As no Decree to the contrary could make all men abſtaine from confeſſing Chriſt; ſo no threats or feares ſhall reſtraine all* *Mat.* 21. 15 *Luk.* 19. 40.

persons from adhering to their Soveraigne, *and standing up in his behalfe against* Calumnie.

Rom.5.7. For a good man some will even dare to die, *(sayes the Apostle) and for a* good King *shall not some alwayes* dare to speak? *'Tis true, He is in a* low condition *at the present; but must our Alleageance therefore be at so* low an ebbe, *as to suffer Him with silence to be blasphemed? He is in His Agony, ought we therefore to sleep? upon his Crosse, should we therefore leave him? True love alwayes shareth with its Object, and appeareth most in a storme;* Josephs of Aremathea *did so: Christ shewed his love to us,* when *Rom.5.6.* we had yet no strength, *(so the Apostle.) Ought not we therefore to shew ours to our King, when His strength is gone? How else shall we approve our selves Christs members? It was the speech of* *Orcham. *or as some say,* Luther. ** one to his Prince, at the dawning of the Gospels light from the mists of Popery,* Tu me gladio, & ego te calamo: *and shall we that have seen the bright day, be able to say no more? surely it becomes us rather to say in this manner,* Although You *(Deare Soveraigne)* are not able with Your Sword to defend us, yet we must and will with our pens, to the danger of our lives, de- *1 Joh.3.16.* fend You: *we should be ready to* lay downe our lives for our Brethren, *(as Saint* John *tels us) much more then to hazard them, for the sake of our* Publike Father. *Let this serve, to justifie my selfe, in this my performance of duty, against such as think (in regard of my meannesse) that I take too much upon me; and also to Answer such Politique friends, as are apt to dissuade loyall affections, from discovering themselves this way, till the King be again in a rising condition.*

Now if any in their reading this my Vindication, *shall conceive me too sharp sometimes and plain, in my speaking of those against whom I write: I desire such before they censure to remember, That tis the dignity of the* Highest

and

and most Sacred *Person under Heaven that I defend: And is there not a cause to be Zealous against them, who have defamed and reviled him?* Wherefore should such dead dogs (*dead in trespasses and sins*) curse my Lord the King, and I, even contemptible I, not be moved with the same? *A Polititian may haply speak from his braine, about the Honour and Duty belonging to a King, without any touch, or sense of heart: but I am a plaine man, and cannot write coldly, or without affection, about things I hold deare and precious.* 1 *Sam.*16. 9.

Againe, I desire such before they judge to consider also the condition of that faction *against whom I write: they are a generation of people that have done more disgrace and wrong to Christs* Gospel, *then ever was offered since Christs time: Never did any in so short a space ascend to that* Zenith *of villany, as they have done, or* pretend *more godlinesse, with the* practice *of so much wickednesse. The Papists in* 3. *or* 400. *yeeres were never able to reach that superlative pitch of dissimulation, hypocrisie, pride, and cruelty, as these have done in* 3. *or* 4. *These are the men that were wont to brag, that* Never any Puritan was knowne to be in any Treason, but Bishops alwayes: *so* Layton *affirms (if we will beleeve him) in his* Sions Plea. *But were it so, the Scene (we are sure) is now quite altered by themselves; for the grandest Treason and Rebellion that ever was, is now in action upon the Stage of the world, wherein are acting all the Puritans, and no Bishops. He then, and the* Smectymnists *since, and* Prin *after them, took great pains with much spleen to reckon up many severall actions in severall Ages, wherein Prelates had been molestfull to the Princes of our Land: and the world (supposing they did the same, in dislike and hatred of Rebellion) did commend their Zeale in so doing; but now it appeares (from what hath followed upon the same) that they did it rather to another end;*

namely, to set forth the better their owne dexterity, in a thing of like nature, to shew that their owne faction (when they set to it) could doe more in one Act and Age, then all those others had done in many. Wherefore if their Gall *then against Bishops was accounted* Godlinesse, *I desire that my* tartnesse *now against themselves, for going deeper in the same condemned paths, may not be accounted* bitternesse. *God knows my soule is grieved at those very thoughts which arise in me sometime against many of these men, (once my deare and intimate acquaintance) and were I not forced in this manner, to disclose their unchristian wares, from meere necessity, in defence of impugned truth; and to warne the world, to avoid the contagion of seducement; I should not take that course in describing them, which I confesse is rather more excusable where it cannot, then commonly where it can be spared.*

Furthermore, if any shall conceive that my expressions are not so respective (as they think is meet) towards those now above-board called the Parliament, *(who are the Heads of this disloyall Faction:) I desire such to observe me well, that I speak not against any, as they are* Parliament *men, or as Honourable in this world, but onely as they are* Rebels *to the King, and* Enemies *to Christs Gospel: Nor doe I apprehend (as appeares upon grounds in my discourse) that they who are guilty of these grand enormities, are any true* Members *(however they reckon themselves) of that high Court, which I honour with my truest affections, as the very* Palladium *of the Kingdome. But those whom I vent my Zeale against, I beleeve to be persons designed of God, for the publique abhorment, and scorn of all men, even because they have (by this wicked Libel) exposed the Lords Anointed to be (as Christ was)* Ludibrium hominum & opprobrium populi: *for whoever will doe the Jews* work, *must look to be paid with the Jews* wages; *and therefore I*

Psal.22.6.

hold

hold that without offence to God, I may, yea and I ought, to speak and think of them as I doe; nor must I be a respecter of any, in my opposing sin, but if I look to dwell on Gods holy Hill, I must despise the vile how great soever. Besides, the example of Christ is my warrant in this case; for he (as a Preacher) did speak against such like conditioned men, with as much severity of expression, as I have done. He call'd them vipers, *and* children of the Devil, *though they were of great esteeme, both with themselves and others. And tis well knowne what manner of language* Elias *used to the worshippers of* Baal; *and in what method and words, among other godly men,* Luther *in* Germany, Savanarola *in* Italy, Philip Morney *in* France, Cyprian Valera *in* Spaine, *and* John Fox *in* England *did tax and discover the corruptions of the* Papacie: *Yea (as in the Preface to the Book of Martyrs is shewne) God in all Ages hath stirred up some to lay open freely, to the abused world, the hypocrisie and villany of those wolvish people that bore sway in their severall generations. Nor will God suffer them in these dayes, to goe long unmasked under false shewes; He will stir up spirits, who in love to his holy truth, and hatred of sin, shal describe them at large, in their proper colours, yea and transmit their very* names, *as well as their* acts, *unto Posterity, (as* Fox *hath done the Persecutors in Q.* Maries *time) to their eternall infamie. For my selfe, I doe not name any person (unlesse those that have named themselves in Print already) nor doe I speak so expresly of any particular, as they in their Libel doe of the King: although there is never a villany, cruell act, or blasphemous expression, quoted in this Discourse, but the persons by whom spake or done, and the places where, might have been set down punctually: But my opposition is not against Men, but Sinne, which I hate in all, and in the best most. I pray for the persons of the worst, and I desire all men to joyne with me in so doing, for these Reasons.* Joh. 8. 44.

Luke 6.28. *First,* Christ commands us *to pray for them that despightfully use us.* 2. *We are* Christians, *in whom as the sight of an enemies misery must awaken pity, so of his sinne must kindle Prayer.* 3. *They are our* Countrymen, *as those Israelites were to S.* Paul, *that thirsted for his blood; therefore like him we must endeavour their salvation.* 4. *They have deserved this duty at our hands,* (*though unawares unto themselves*) *for by their ill usage of us, they have thrust us farther under Gods wing, then we were before, and made us more sensibly to feele the heat of his love, and to taste the comfort of his Providence, to be better acquainted with God, and Christ, then ever perhaps we should have been, had we alwayes lived at Peace in our possessions. Many of us had learned to* abound *before, though not to* want, *but these have taught us that too: and to see the vanity and fickleness of earthly prosperity: they have loosned our hearts much from the world, and made us think of heaven more seriously; and doth not all this deserve our prayers? Nay and farther, God expects we should* (*as by this course we may*) *discover a better spirit to be in us, then is in them, and that we serve a better Master. And againe, his Gospel being now under foot, he looks that we should raise up its honour from the dust againe, in praying for these very men, according to the tenour of it: we have cause to suspect, they have sinned* the sin against the holy Ghost, (*at least many of them:*) *but we are not certaine thereof, and therefore we are bound to pray for them: this is mine exhortation to all men, and the grounds of it, upon which I build mine owne practice; and let not any think* (*notwithstanding my Zeale against mens* sins) *that I dare be otherwise affected then thus, unto their* persons.

Last of all, if any shall think me worthy of blame, for not plainly expressing mine own name, seeing that I find fault with the Authors of the Libel for concealing theirs: Let

such

ſuch know, that tis not becauſe I am aſhamed of it, or of my worke; but my reaſon is this: I am an obſcure and meane perſon, and my name can no whit advance the credit of my labours; but perhaps, even debaſe it rather, yea, amongſt too many of our owne ſide, (as they are accounted) who having fleſhed themſelves with the monies of the King, or the ſpoiles of his people, can wallow in luxury, while he is in miſery; and deride at meane perſons for being affected for him. Beſides, the ſubſcribing my name, in regard of my low condition, is likely to be more vexatious to the great men, *whom I ſeeme to oppoſe, then perhaps my* Book *it ſelf may be: for this (by Gods grace) may be conceived (as it truly is) but a defiance againſt their ungodly courſes: whereas that may be taken as a contemptuous affront againſt their very perſons, nor would I willingly increaſe ſin or rage in any.*

If any deſire to know what I am, let this ſatisfie: I am one of thoſe weak and deſpiſed things, *which God ſometimes makes uſe of,* to confound the Mighty. *A* Member *I am, and a* Miniſter *of the Ancient and* true Church of England: *One that equally hates* Idolatry *and* Superſtition *in Gods Worſhip and Service, as I doe* Indecency *and* Profaneneſſe. *I am one that can live under another Church-Government, (in a State where'tis eſtabliſhed by the Supreame Magiſtrate) with more quietneſſe (I believe) then they can or will doe, that fight for an alteration in this Kingdome; although in my judgement I doe, and ſhall prefer* Epiſcopal Government *above any other in the world, as being in my conſcience moſt Scripturall, and Orthodoxall. I am one that loves not to hear* Calvin *railed upon, by them that never read him, for I judge him to have been a great inſtrument of Gods glory, though (I think him) not infallible. I entitle not my ſelf unto him, nor to any man elſe: I am a Chriſtian, and that's my glory. I have bid defiance (by*

1 *Cor.*1.27, 28.

Gods

Gods grace) to the worlds malice, and to the Devils works: and have manifested the same against one of them, in this my Vindication, *which I here commend to the candid acceptance of all you, my fellow-subjects of* England, Scotland, *and* Ireland, *for whom I pray, that you may be all such (excepting in sins and miseries) as my selfe am,*

* *A Lover of his King.*
* *A Lover of his Country.*

* Phil'anax, * Philopatris.

May 30. 1646.

In regno nati sumus, Deo parêre libertas est.

The Protestation, *Ordered to be generally taken, Die Merc.* 5. *Maii.* 1641.

I *A. B.* doe in the presence of Almighty God, Promise, Vow, and Protest, to maintain and defend, as far as lawfully I may, with my life, power, and estate, the true Reformed Protestant Religion, expressed in the doctrine of the Church of England, against all Popery and Popish Innovations within this Realme, contrary to the same Doctrine, and according to the duty of my Allegeance, His Majesties Royall Person, Honour, and Estate; As also the Power and Privileges of Parliament; The lawfull Rights and Liberties of the Subject; and every person that maketh this Protestation, in whatsoever he shall doe in the lawfull pursuance of the same. And to my power, and as far as lawfully I may, I will oppose, and by all good wayes and meanes endeavour to bring to condigne punishment, all such as shall either by Force, Practice, Councels, Plots, Conspiracies or otherwise, doe any thing to the contrary of any thing in this present Protestation contained. And further, that I shall in all just and honourable wayes indeavour to preserve the Union and Peace between the three Kingdoms of England, Scotland, and Ireland; And neither for hope, feare, nor other respect, shall relinquish this Promise, Vow, and Protestation.

A VINDICATION OF KING CHARLES: OR A Loyall Subjects duty, &c.

Sect. I.

1 *Of the ſuppoſed Authors of the Libell.* 2. *Of the Authorizers thereof, and their ſpeciall Order: How fit the ſame ſhould be recalled: A preſident propounded to that purpoſe.* 3. *A ſerious expoſtulation with them about the ſame, and of their maintaining a baſe fellow to deride and ſcoffe at their Soveraigne in his affliction.*

THe firſt thing obſervable in that diſloyall pamphlet, is, the plurall manner of ſpeaking uſed therein: *Vs*, and *Wee*: Whence I gather, that it was not *opus unius*, the worke of one alone: nor indeed had it been poſſible, ſo much venome and blaſphemy, ſhould be vomited up againſt Gods Anointed, without the concurrence of a whole *Legion*. §. 1.

Tis obſervable in the next place, that the Authors thereof

conceale their names; but their modesty herein is not to be admired; for Satan himself would have done as much in the same case: He acting the Calumniators part against his Soveraigne, appeared to our first Parents in a strange shape, and concealed himself after these mens fashion; and surely had this Book come immediately from him, as it doth from them, he would have blushed to own it.

S. *Paul*, S. *Peter*, *James*, and *Jude*, sending abroad into the world *Epistles* Generall to reclaim the seduced, prefixed their names at full length, (for nothing fell from their pens, either for form, or matter, but what became the Gospel of *Jesus*, and workmen that needed not to be ashamed.) But this *Hidden Crew* putting forth a certain thing to a like purpose, (as they pretend) have not set down so much as the first letters of their names, *S. M. E. C.* or the like, that the seduced might, at least, have guessed, to whow they are beholding.

Sed ex ungue Leonem, the devill is discerned by his Paw, and the Pulpit (*alas*) helps us too far in our search after these men: thence we learn, who beares the Bell in these daies, for lying, slandering, and evill speaking. 'Tis commonly observed that few can act Satan now so well, as some of those, who formerly did best preach Christ: *Corruptio optimi est pessima*; Time was, when none might, or durst compare with them of Rome, for defaming Dignities, or Soveraigne Princes; witnesse those books of *Parsons* and *Sanders*, in the dayes of *Queen Elizabeth:* but were those two now alive, they might go to Schoole to our men, in each of whom *Parsons* spirit is both doubled and trebled. And is there not a reason? They say, *These are times of more light and knowledge:* indeed they are, in the art, and science of evill speaking.

In those former dayes (*of darkneſſe*, as they are now accounted) when peace, mercy, gentleneſſe, and obedience, faith in Christ, and conformity to his example, was the sole subject of these mens discourses to the people; themselves were then but poore fellows, of an underly condition, called and known by the contemptible name of *Christs Ministers*: but since this *new light* (so much talked on) hath appeared, and discovered a more gainful and advantagious way, they have altered their scene, turned *tragick*, and venting slanders and reproaches, have provoked to rebel-

lion,

lion, warre and bloud; whereby they have purchased a new name unto themselves, (more sutable indeed to their present, then to their former way) and are called, *The ministers of the Parliament.*

And these men, or some of them, (from the method, stile and matter of that book) are conceived by many to be the Authors of it: which, if they be, I require them by that name of *Christian* (which as yet they own) that they shew out of Christs Gospell, some one precept, or allowed example (at least) warranting any to deal thus, with their naturall Liege-Lord, or with any ordinary man, that's but a brother, as they do with their Soveraigne.

Suppose the faults here charged upon him, were reall and inherent, and not by perversion onely, and imputation: yet where is there any Scripture authorizing this their publication? themselves (while they were Christs ministers) were not to alledge that saying of *Esay*, against the intruders of groundles inovations. *To the Law, to the Testimony, if they speak not according to this Word, 'tis because there is no light in them:* they must give us leave to conclude so too, and to say, *there is no light* in their very selves now, if they alledge neither *Law* nor *Testimony* for this their undertaking. Esay 8.20.

But if these Ministers were not themselves the Authors of it, yet I wonder there should not be one sparke of ancient love still alive in some of their breasts, towards Jesus Christ their old Master, moving them in his behalf, to vindicate the Doctrine of his Gospell, and publikely to declare, how far the same is, from allowing any to speak evilly, or defamingly of the *Ruler of a people.* When they were on Christs side, I have heard some of them tax *Luther* very sharply for unrevernd speeches, (in a certain Pamphlet) against our *Hen.* 8. because he was a king, though not his own; *for* (said they) *such Language did not become the Gospell.* Is not the Gospell still the same? yes surely; and had these men but been the same still too, they could not have seen such a Libell printed, and often re-printed at *London*, in the midst of them, without expressing much of their zeal against it.

Beside, did not these *Parliament Ministers* (for that now is their beloved title) take the *Protestation to defend the Kings Honour?* Nay, were not they the men that tendred it unto others? did not they preach diverse Sermons at the beginning of this *Parliament*, to perswade to the taking of it? (I knew some of

them that preached a whole week together to that very purpose) and did they then only urge to vow, & not to pay? Did they then intend (by their example) onely to draw people into Perjurie? if not, it lies upon them, as they will answer unto God, (before whom they did protest,) for those mens souls whom they did perswade, to cry down this accursed Pamphlet, so contrary to the tenour of that Protestation: and never to leave begging of them whose servants they now be, till 'tis burnt by the hand of the common hangman.

§. 2. But 'tis observable in the third place, that this book is said to be published, by the Authority of those, who first set out the Protestation, yea, and by their speciall Order too, *Published by speciall Order of the Parliament:* therefore some may think, there is no likelyhood, that they who are too big to deny themselves, should be perswaded by their *Beadsmen,* to do any thing against their own *Order.*

To which I answer, Were they well informed (by those whom they think well of) that it would be as much for their credit (among Christians) to deny themselves, as to contradict themselves, to recall their speciall *Order,* as to suffer it to continue in affront to their generall *Ordinance,* perhaps they might be wrought upon; and then withall, if a *President* were alleadged, for (as they say) they worke by Presidents, (though not by Rule,) peradventure they might be prevailed with.

And for the things sake, I will remember them of one, and it shall be of one that is extraordinary, (for I conceive an ordinary *President* will not serve the men that bear sway in this *Parliament;*) it shall be a *President* of their own making, (which speaks it excellent) such a *President* as the like was never heard of before, and so the more fit for their further observance.

Let themselves call to minde, whether there was not an *Act,* (which is more then a bare *Order*) both made and nulled, in the same *Session,* since the Beginning of this *Parliament,* though perhaps not dashed by that full Authority which did establish it; yet was it not set aside as needlesse and vain, or (at least) as not sufficiently advised upon beforehand? The Act which I mean, was that which concerned the Fleet, or *Navy* against the *Turkish Pirats,* to redeem our Christian Country-men from Bondage.

For

For their better remembrance of which, I shall beg leave of the Readers, to make a little digression, in the relation of some few circumstances: and (if I rightly apprehend it) the matter in brief was thus:

Our good King in his piety and pity to those poor Captives, had formerly, (with that *Ship-money* so grudgingly paid) built and sent out diverse Ships to the same purpose; and (God assisting a work so Religious, and becoming a Christian Prince) he prevailed therewith against the Pyrats of *Sally*, and freed many of his Subjects, from barbarous slavery in that place: whereupon he made preparation also against those of *Argyer*, intending the like mercy for the Christians there, but was prevented in his designe by the *Scottish* insurrection, which forced him Northward: And before his intentions could return to motion, for that Southern Expedition, this unhappy *Parliament* (by his authority) met at *Westminster*, where (that it might be conceived some others had Bowels as well as He) a Bill was preferred, and disputed upon, concerning a *Fleet* to the fore-mentioned end; for the maintenance of which, though it might easily have been concluded, by settling of *Ship-money* in a *Parliamentary* way, with an *Order* for the manner of levying the same, to the Subjects liking, (which had been a more safe and sensible kinde of payment, then many disbursments extorted since, and might have been a mean to continue Gods nationall blessing upon the whole Kingdome, by interessing (in that sort) all mens hearts and hands, in so charitable and Christian a work:) yet because it was a path wherein the King had trod, and they had no purpose to deal either with or for him, in any such friendly or Loyall way, as might shadow his apprehended haltings from his peoples eyes, by making that cleerly *Legall*, which had formerly appeared somewhat *Warping*. Besides, there wanted matter or stuff, to fill up the belly of that *monstrum horrendum*, or ungospel-like *Remonstrance*, which was purposed to be made against his Government, by which the people were to be taught to beleeve, that the King did never doe any thing well; therefore by all meanes *Ship-money* must be damned, and cryed down for ever, *in perpetuam Regis ignominiam*, if mouth can doe it: And for the intended *Navy*, another course was concluded upon, to advance monies to maintaine that, *viz.* from

the importation, and transportation of commodities.

But (by the way) while these things were in agitation amongst the wise; the King (having had more sincere, and serious thoughts about that businesse then other men, desiring and hoping to further and speed the designe, with his advice and Councell) sent them his judgement concerning some particulars about the matter, only to consider upon, and to follow if they so pleased; or otherwise to proceed according to their own discretions: which advise of his, had they taken in good part from their Prince and Master, they had shewn no more respect unto him, then *Job* was wont to shew to his meanest servant: but they (lest they might seem to need his help by a civill acceptance of his Councel) were so far from relishing of it, that they presently voted the same to be an *obstruction* cast in on purpose to stop the businesse, nay a plain *refusall* of the King, to confirme the Bill: Whereupon his Sacred Majesty (being armed with meeknesse against affronts) leaving them wholy to their own devises, did presently signe their Bill, and in that fashion as they would have him: so discovering to all his people, (if they would see) that a *Vote of Parliament may be fallible*. And now behold (to return to the matter) when this *Act* was thus finished, according to their desires, and all Religious hearts raised to an high expectation, of seeing their poor brethren quickly redeemed from *Turkish* thraldome, whether from their dislike of the Kings readinesse unto so Christian a work, or becaus they had some other imployment intended for the Merchants money here at home, I cannot tell: but that *Act* was never (as I heard) put in execution to this day, but even quite set aside; and as we may say (so much as in them lay) quite nullified, cancelled, and repealed: and free leave given to the *Turks* thereby, not onely to take our Country-men at sea, but also to come into the very havens of our Kingdome, and to carry away our Children, to the ruine of Christian souls for ever: insomuch, that whereas there was but the number of some 2000. English in slavery, when this so adored *Parliament* did begin, there is now, *November*, 1645. above 5000. in most lamentable bondage, our King being robbed and despoyled by his loving Subjects, (*Who consult*, (as they say) *to advance Christs Kingdome*) of his *Shippes*, and *Navy*: wherewith he

was

was wont to defend his Realme from such Pyracies.

This is that *Act* which I spake of, and the reason of my remembring it at this time, is, to helpe the Authorizers of this venemous Pamphlet with a president for the recalling their *speciall Order*, whereby 'tis published. And now before I return to my work in hand, let me assume the boldnesse to expostulate a little with these men: I am one of Gods Ambassadours; *Jesus Christ*, who shall be *their Judge*, is *my Master*; and in his Name, let me reason with them about this matter: for I hope I may presume to speak unto them, (at a distance) as they are like my self, but *Dust* and *Ashes*.

Let me ask you a question in the first place, (*O you superlative men,*) Suppose some of your Novices and under-hand workers, (as alas you have too many such, I feare even about the King,) should by this Pamphlet, which you (whom they think *infallible*) have by *speciall Order* authorized, or by any other of like nature, published under your Protection, be moved to act *Jaques Clements* part, or *Raviliacks* part upon the Sacred person of their Soveraigne, can you imagine that the same will not be set on your score, as well as that of those *Regicides* was laid to the charge of the *Jesuites*, whose custome it was, (as your selves well know,) while the doctrine of King-killing was appropriate to their order, to inspire men to the perpretation of that supream villany, by sending forth such conditioned books (as this is which you have authorized;) wherein with most reproachfull language they would paint out the Prince designed for slaughter, as if he were the greatest Tyrant, promise-breaker, and oppressor of his people in the world, and a person in no sort fit to live: that so it might be apprehended a *most Heavenly work* to rid the earth of him, and a service most acceptable unto the Lord? when *Raviliack* was demanded by his examiners, to declare the reason moving him to his attempt, he answered, *That the reasons why it was requisite to kill the King, they might understand by the Sermons, and Pamphlets of the Preachers.* §. 3.

Wel (Sirs) we all know the meaning both of you and of your Prophets, and therefore as *Elias* from the Lord, did charge *Ahab* with the death of *Naboth*, because the letters provoking to it were signed with his seal: so do I from the same Lord, charge

you:

you with all those evil opinions and hard conceits, which are already kindled in the mindes of any against the King, by the meanes of this Pamphlet; because 'tis *published by your Authority:* Yea, if any further mischief shall befall his Sacred Majesty upon the same; at your hands will the Judge of Heaven and Earth require it: and know you further, that the guilt of all the blasphemies, reproaches, scornes, slanders, which are spit out against the King, either in this book, or any other published by your *leave* and *Order*, (without your deep repentance and humiliation,) shal be heaped upon your Souls at *the day of Reckoning*, even as if your own selves had been the Authors of them: for *nil interest scelleri, an faveas aut fucias:* to favour and to doe (in this case) is all one: nay the Apostle speaks, as if those who appove of other folks ill doings, were in a degree worse then the Actors themselves, and given up in a further measure to a Reprobate sense: *Qui non vetat peccare cum potest, jubet*: (saies the wise Heathen) not to prevent a mischief when one may, is directly to command it to be done.

Rom. 1. 32.

Gentlemen, (for as your souls friend, I would fain have you recover again that Title) *I charge you before the living God, and Jesus Christ*, who shall one day sit in judgement upon you, to ask your Consciences in secret, whether it be not a sin, and a wickednesse to speake evil of *the Ruler of the people?* to act *Shimei's* part against *Gods Anointed?* whether to write, or publish such Pamphlets as this, be the way to *Honour the King in the eyes of his people?* Whether you have thus learned Christ from the *Church of England?* Whether you ever met in Gods word, with any saying or example to warrant you in this way of proceeding? And I require you also, as you will answer it before the Lord, to ask your own hearts, whether to Authorize such a work as this (to the Kings defamation,) be a Christian work, Honourable and becoming the dignity of a *Parliament*, whose actions ought al to be glorious and presidentiall? Nay is it an Act prudentiall in you, thus publikely to own and countenance this *prolem populi*, this abominable thing, which the very Parents, and Authors of, are ashamed to father? What will you say, 'tis one of the *Priviledges of Parliament* you fight for, to Authorize things against the King, against your own Allegeance and Protestation? surely *ab initio*

non

non fuit sic: former Parliaments disdained to own such a Priviledge, to tread in such pathes: Or will you say, you are more *Omnipotent*, then those your Predecessours were, who never had those *brave advantages* that you have? true, nor never did desire them. But can your *new Omnipotency* make that which is evil in it self, turn good by your Authorization? I pray where had you this large Commission? Who gave you this Authority? Christ, in whose hand is all power, never did: let your Chaplains prove it, if they can, or your Consciences affirm it, if they dare. Nor will that *Writ* which called you together, and fixt you in your *Spheare* at *Westminster*, tell you, that the King (the fountain of power under God) did place you there in this sort to exercise your Activity against him: your *Patent* therefore, by which you have Authorized this work of darkness, must needs come *ab Inferno:* And can you expect that the Judge of quick and dead, will at the great day pronounce *well done good and faithfull Servant* unto you, for doing Satans work, for executing his Commission? O how much better will you finde then it had been, if you had wrapt up your *Talents in a Napkin*? and in the meane time, how much more had it been to the dignity of that *High Court of Parliament*, (which you pretend so much to stand for) if you had but left out the name *Parliament*, and said, *Published by speciall Order of the Rebellious faction in the two Houses at Westminster?*

But now I have begun to take upon me to speak unto you, (O you lofty men,) let me ask you a question more to a like purpose: What reward or commendation can you expect at Gods hand, for maintaining your Beadsman *Britanicus*, to libell against his Soveraigne, to teach and excite by his weekly books, the ignorant and seduced vulgar, throughout the Kingdome, to joyn with him in reviling and laughing to scorn their publike Father, (now your selves have most unjustly thrust him into affliction:) Dare you say, his expressions are not vile? O let me beg pardon of my Soveraigne, and of all modest men, if (to the shame of these mens faces, and to the increase of indignation in all godly spirits against their courses) I doe with detestation repeate over here one of his passages, published to the world on Monday the 4. of *August*. 1645.

Where is King Charls? *What is become of him? Some say, when he saw the storme comming after him, as far as Bridgewater, he came away to his dearly beloved in Ireland: Yes, they say, he ran away out of the Kingdome very Majestically: Others will have him erecting a new Monarchy in the Isle of Angleſey: A third sort say, that he hath hid himselfe, it were best send Hue and Cry after him.*

If any man can bring any tale or tidings of a wilfull King, which hath gone astray these four yeares from his Parliament, with a guilty Conscience, bloudy hands, and a heart full of broken vowes and protestations; if these marks be not sufficient, there is another in his mouth, for bid him speak, and you will soon know him; then give notice to Britanicus, and you will be payd for your paines: GOD SAVE THE PARLIAMENT.

O you *Men of Westminster*, is this your *Beadsman* that prayes for you, that works for you? that is maintained and cherished by you? then these are the scornes of your hearts, the flouts of your Spirits, that are vomited up by his mouth and pen; if not, why have you not hang'd the villain, or rather torn him in pieces with wild horses? Are not you they, that call your selves, *the Kings most Humble, most dutifull, and most Loyall Subjects*? Are not you they that would be accounted the *Holy, just, most Christian*, and *unerring Parliament*? have you not talked much *of reforming our Church and Government*? and will you countenance and favour such persons? Is this the *Reformation* you promised us? the *new Religion* you will set up amongst us? Is this the way to Heaven, which you will trace out to your Country-men that adore you? Doth your *Discipline*, purchased with the effusion of so much Christian bloud, allow of such expressions, and persons, without correction? Indeed this is the way to work an Alteration from what was before: the Devil had formerly but his *Chappell*, where God had his *Church*, but from henceforth if you prevail, he is likely to have his *Church*, where God shal scarce have a *Chapell*: Wel, as an Holy Martyr said to others, so say I to you; *I thank God I am none of you*: and my prayer is, "*Never let* "*my soul* (*O Lord*) *partake in their Counsells, nor my feet tread in* "*their paths*: but give me (I beseech thee) thy grace to pray "daily against their wickedness; And let it not, O let it not

"(good Lord) be told in *Gath*, or believed in *Askelon*, that these "bitter fruits do spring from the tree of *Protestant Religion*: Let "it rather be acknowledged and apprehended that these things "are favoured and done by the men of this Nation, as they are "at this present, (by Satans working) in a deadly enmity and "opposition against their Soveraigne, and not as they are either "his sworn Subjects, or Children of the English Church. And "thus, (O my God) as thy messenger, *Liberavi animam meam*, "I have dicharged my Conscience towards them.

SECT. II.

1. *Of the pretended end of publishing the Libell; the true end thereof hinted.* 2. *Their blasphemy against God noted.* 3. *How these Letters of the King might have been made use of as Evidences of Truth and Loyaltie.* 4. *Of what stock and linage the Authours of the Libell discover themselves to be.* 5. *Of their subtilty, and of that spirit of meekenesse which they boast of.* 6. *How aptly for themselves they alleadge the Example mentioned by S.* Jude.

§. 1.

I Now come to the Book it selfe, whose publication they have Authorized: and I observe that the persons for whose sake 'tis pretended to be put forth, are some, whom the Authors call their *Seduced Brethren*, to *reclaime them*: I conceive they are so accounted, because they will not concur, in breaking their Protestation, and opposing their Soveraigne: I apprehend my selfe to be reckoned in the number: and therefore in the behalfe of my self and the rest, I desire these men, who are so careful to *Reclaim* us, that they would deal plainly with us; and tell us in downe right English, whether it be any thing else, but our Loyalty, our love, and obedience to our Soveraigne, which they would *Reclaim* us from: let them in the first place declare unto us our transgression, and prove out of Gods Word, that we are such

as they call us, and account of us: let them shew who hath *Se-*
Ier. 20. 7. *duced* us: we are of the Prophet *Jeremies* minde; *If we be de-*
ceived, it is the Lord that hath deceived us: 'tis his Word that hath taught us to Honour the King, and to adhere unto our Soveraigne; that is the foundation we stand upon, and so strong and stable it is, that we beleeve and hope these new Teachers, shall never be able either to shake it, or us from it.

Nay we have an apprehension that these men are in a *Seduced*
1 Iohn 2. 16. condition themselves, *because they are gone out from us*: whereas they were once of us, they took the *Oath of Allegeance*, and afterward the *Protestation* as well as we, *to defend the Kings Person, Honour and Estate*, against all opposers: And now being themselves out of the right way, we fear they would draw us into the same danger: they tell us we are *Seduced*, onely that we might yeeld so to be. We remember that Satan *Seduced* our first Parents from their duty towards God, by proceeding in the direct way and mothod of these men: he pretended pity and respect unto them as to his *Seduced Brethren:* and to the same purpose as these do, He slandred, defamed, and reproached his Soveraigne: wherefore these men must pardon us, if but for this reason, we are somewhat suspicious of them. Beside, the Scripture tells us of some men, who *call Light, Darkness*, and *Darkness Light*; *Good, Evill*, and *Evill, Good:* and what know we to the contrary, but these men may be of that number? Our Saviour informes us, that
Mat. 24. 24. in the last dayes, *many wolves should come in sheeps cloathing*, who (by fair pretences) *should deceive many:* and should carry their designes so cunningly, *that (if possible) they should deceive the very Elect themselves:* Now as these are the last dayes, so these men have fair pretences, are crafty in their carriages, do deceive many; and therefore may peradventure be those very wolves, forespoken of. Saint *John* adviseth us, not to beleeve every one,
1 Iohn 4. 1. but bids us *try their spirits, whether they be of God or no:* wherefore having this warning, if we trust these men before we have tryed them, we shall shew our selves as they entitle us, *Seduced* indeed: they must give us leave therefore to examine of what spirit they are, who thus take upon them *to reclaim us:* whether their doctrine be of God or no; we will go by Christs own rule,
Mat. 7. 20. let them except against it if they can or dare, *By their fruits* (saith he)

he) *you shall know them*; and this their Book is their *fruit*: we will consider whether their speech and language therein, doth not bewray them. They begin thus:

It were a great sinne, against the mercies of God, to conceale Libell.
those Evidences of truth, which He so graciously (and almost miraculously) by surprisall of these papers hath put into our hands.

I confesse they promise faire, like those *Galathians* whom Saint *Paul* writes unto, *they begin in the Spirit*, with the mention of *Sin* and *Mercy*: they have (like those Locusts *Rev.* 9.) *the faces of men*, but observe them well, we shall finde they have *the teeth of Lyons, and the tayles of Scorpions:* my endeavours shall be on purpose to discover them, that men may avoid them, and not be hurt by them; which that I may do, I beg of thee (O most migh-
"ty Jesus) who art the Light of lights, and doest enlighten every
"man that commeth into the world, to lighten the under-
"standing of thy poore Minister, that he may be able by thy light,
"to enlighten thy people, so as they may cleerely discerne this
"work of darknesse, which is cast forth by an Hidden Crew, to
"blemish and disgrace the Doctrine of thy Gospel, professed in
"this Church; to obscure those beames of Majesty, wherewith
"thou hast decked thine owne Anointed; and to seduce those
"Soules, for which thou sheddest thy precious bould, into wayes
"of perdition and destruction: that by these my endeavours thy
"true Religion may be illustrated, thy Servant the King Vindi-
"cated, and thy people preserved, to the Glory of thy great
"Name, and to the inward comfort of me thy weak instru-
"ment, and that for thine owne Merit and Mercies sake, Amen,
"Amen.

§. 2. It is evident, that the ends why these papers were divulged, after their surprisal, together with that bitter Preface, and perverse Notes upon them; was to weaken the Kings reputation among his people, to take from him the affections of those that still remaine constant and Loyal, and to stir up some already poysoned to act *Raviliacks* part upon him; and yet these men would have us beleeve, that it would have been a *sin in them* (forsooth) yea, *a great sin, a sin against the mercies of God*, if they had concealed them: Nay further, they would have us think, that God himself *did graciously, and even miraculously put them into their hands*

on purpose, yea on set purpose, that they might doe with them, as they have done.

We doe confess, if God should so far have forgot himself, his holy Nature, his Word, and all his former doings, as to *put these Papers into their hands*, to that very end for which they publish them; he should have done very *miraculously* indeed, and what he never did since the beginning of the world before: But we the *Seduced Brethren* (as we are called) should prove our selves *Seduced* indeed, if in this we should beleeve them; for we could never finde throughout the whole History of the *Bible*, that God did ever yet allow any man to defame his Brother, his equall, his inferiour; much lesse his Father, the Father of his Countrey, and Supreamest Magistrate in the Kingdome; we finde there
Acts 23. 5. a strict precept to the contrary, *Thou shalt not speak evill of the Ruler of thy People*: But that God should be partaker also with the Calumniator, (as these men would have him;) that he should be chief in the sinne, and help the ill disposed with occasions on purpose, to render that Person infamous, whom himself hath commanded in speciall to be honoured, and to whom Allegeance hath been sworn, and obedience protested: truly the Authours of this *Libell* must not be angry with us (whom they call *Seduced*) if for this their assertion, we think them guilty of most high Blas-
1 Sam. 22. phemy; for we suppose that *Doeg* might as lawfully have pretended that Gods mercy gave him advantage by being at *Nob*,
2 Sam. 16. to exasperate *Saul* against the Priests of the Lord: and *Shimei* might as well have said, that Gods grace did administer unto him the occasion of *Davids* passing by his house, on purpose that he might curse him, and raile upon him.

The Papists have often taxed us, that we made God the Authour of evill; and now these men (as we conceive) would faine draw us into that Heresie with themselves, to confirme that slander of the Adversary: but we would have all the world to understand, that the true Protestant Professours in the English Church, were never yet guilty of this Blasphemy, they are rather Scabbs, then true Members of the same, from whence doth issue this Corruption.

We remember when *Rabshakeh*, being flesh'd with his masters
Esay 36. 11. successe, railed upon *Hezekiah*, he uttered himself after the fashion

shion of these men, as if God had sent him on purpose, to vilifie and defame the King: *Am I come up* (saith he) *without the Lord?* and God observed it, and soon after punished him for it. So we hope the Lord hath both seen and heard the Blasphemous words of these men, whom their masters, (the Authorizers of their Libel) have set on work to defame the Lords Anointed, *and to reproach the living God:* and wil in his due time reprove the words which they have spoken: we have a ground for our hopes in *Psal.* 50. where God taxeth some that were great pretenders to Religion, though haters of his word in their practice; for they were malicious Accusers and Slanderers of others, and (like these men to the full) they intituled God to all their villanyes, saying, *he was such a one as themselves*: But the Lord resolves in the following verses, that there should come a time, that he would reprove them, and cal them to a reckoning for all these things: yea, (saith he) *I will teare you in pieces, and none shall deliver you*: and so doubtlesse he wil deal with these men, like *forgetters of God* as they be, unlesse by a timely repentance they consider of these their presumptions and most ungodly doings; *The Lord in mercy vouchsafe that grace unto them*: We their *Seduced Brethren* (as we are accounted,) do in the mean time conceive from this their beginning, what we shal have in their following discourse: and we shal wonder the lesse, when we meet with their unseemly Language of, and against their Soveraigne, now we have seen such their high boldnesse against the Almighty himselfe. Psal. 50. 16, &c

But one thing is to be noted further, in those first lines, they call those Papers which they Publish *Evidences of truth*; their meaning is, of what themselves have reported against the King, which they (onely) call *truth*, and would have all men beleeve for *truth*: We know they have often wrested Gods Scriptures, to make them appeare as *Evidences* of such their *truths*, and therefore 'tis no marvail if (together with their own perverse notes upon them) they use the Kings letters to the same purpose.

Indeed I beleeve that these Papers might have been *Evidences of truth* and of Loyalty too: had the Surprizers of them, been guilty of these vertues, and so pleased; if after their surprizall, finding that by sinister construction, they might prove blemishes

to

to the Kings reputation, (ſhould weak mindes but chance to ſee them,)they had preſently locked them up in the Cabinet again,& ſent them ſecretly to the King:then indeed they might more properly have ſaid, in a private letter to their Soveraigne, *God hath graciouſly, and in mercy to us, put into our hands an occaſion to Evidence our truth, our honeſt hearts, and Loyall Affections to your Majeſty.*

I would have theſe men ask their own Conſciences, whether they doe not think,that *David* would have done thus, had he met with ſuch an advantage in the dayes of *Saul:* ſurely they cannot conjecture,he would have done after their faſhion: for when he had as large an opportunity of doing his King a diſpleaſure as this was, and ſome did adviſe him to make uſe of it, to ſuch a purpoſe, telling him (in effect,) that *it would be a great ſinne in him againſt the mercies of God, who ſo graciouſly and miraculouſly had put the opportunity into his hand,* if he ſhould balk the ſame: But *David* being *a man after Gods own heart,* knew Gods minde better then theſe men do; and being as full of truth and Loyalty, as ever he had been in his profeſſions of the ſame,rebuked thoſe who thus adviſed him, telling them plainly, that never any could go in that way which they councelled him unto, but would prove guilty of High Treaſon, and become liable to Gods curſe; But (ſayes he by his actions) I'le make another uſe of this advantage, even to *Evidence* my *truth* and Loyalty, to diſcover mine honeſt intentions unto the King, who hath conceived an ill opinion of me: I'le take away his ſpeare, and the pot of water that ſtands at his head, where he lies aſleepe, then I'le returne them to him again, that he may perceive that I had an advantage to have done him hurt, but not an heart or Conſcience diſpoſed thereunto;and I'le rebuke *Abner* the General of his Hoſte, and the reſt of his Captaines, for guarding the Sacred perſon of their Soveraigne, and the things that concerned him ſo neere no better. And indeed even thus did *David* doe, and we know what an happie ſucceſſe he had of his ſo doing: The Kings heart hereupon melted towards him, and He yeelds him to be a righteous man, a wronged perſon, and pronounceth a bleſſing upon him: *Bleſſed art thou my Son David, thou ſhalt doe great things, and alſo ſhalt ſtill prevaile.*

1 Sam. 24. 4.
1 Sam. 26. 8. &c.
1 Sam. 26. 25.

We

We do conceive, that if the surprizers, and publishers of these *Papers*, had gone in this way of *David*, it would have been more to their credits, more becomming that Gospel which they pretend to professe, and the duty of Christian subjects, then that course is which they have taken; and we also beleeve, that if they had been as Honest men as *David* was, indued with as innocent and Loyall hearts towards their King, as He, they would have done after his manner; and we desire that they would aske their own Consciences, whether in this particular, themselves be not directly of our opinion.

But seeing 'tis so apparent that these men are of a contrary spirit unto *David*, (notwithstanding their great pretences to Religion,) and seeing that God hath suffered them thus fully, and foulely, to discover their false hearts, by their publication of these *Papers*: We for our parts may conclude more truely; *it would be a great sin in us, against the Mercies of God to conceale* (and not to take, yea, and to give publike notice to the world of) *this Evidence of the truth of their inward malice and Wickednesse* (against their Soveraigne,) *Which he so graciously hereby hath permitted to us*, that we might not be *Seduced*, or misled by them. But they go on, and say,

Nor dare We smother that light under a Bushell, but freely hold it out to our Seduced Brethren (for so in the spirit of meeknesse, labouring to reclaime them We still speake,) that they may see their Errour; and return into the right way. Libell.

The Apprehension and hope of these men, is to discover unto us (by this *their light* which they so *freely hold out unto us*) some nakednesse in their Father: It seemes they are of the Generation of *Cham*; for he in like sort, *did freely hold out* unto his Brethren what he ought to have hidden and concealed. §. 4. Gen. 9. 22.

But because they tell us they *dare not* doe otherwise; we their Brethren, before we yeeld up our selves to be led by them, desire to know, who it is that keepes them in such great awe, that they *dared not* rather to have acted the parts of *Shem*, and *Japhet*; which we conceive had been more to their own credit and benefit, and more to the comfort of their posterity: We do not remember any punishment denounced in Scripture against those that conceale the imperfections of their Father: we are plain Gen. 9. 23.

men, and love to deal plainly, ſpecially with thoſe that offer themſelves thus *freely* to guide us, and therefore we muſt tell them, that we ſuſpect them from this word *we dare not*, to be under Satans bondage, for he it is that rules by feare; He it is that compelleth thoſe that be in Captivity under him, to doe wickedly according to his luſt and will; to tranſgreſſe Gods Holy word, and to run themſelves upon his heavy curſe; yea, He it is that forceth his ſervants ſo, that they *dare* do no otherwiſe: ſurely we beleeve theſe men cannot ſhew a better reaſon for their calling us *Seduced*, then this is for us to hold them *ſuſpected*: and therefore by this Title from henceforth we ſhall be bold to call them *our Suſpected Brethren*.

And the *Light* by which they would ſhew us our *Errour*, (as they call it) gives us further to apprehend, how juſtly they deſerve this Title; for who but men whom *the God of the world hath blinded*, would think that the Kings Errours, (for ſuch onely in their imaginations is the *light* which they here ſo liberally, and *freely hold out* unto us,) ſhould be a glaſſe ſufficiently able to diſcover to us our faults: Gods word and law, was wont to be the
Rom. 7. 7. ſole glaſſe and rule for ſuch a purpoſe: *By the Law comes the knowledge of Sin*, (ſaith the Apoſtle) therefore they muſt ſhew us, either that the Law is out of date in theſe times; grown faulty and unſufficient: or elſe that the ſame doth allow us, to withdraw our Duty and Obedience frow our Soveraigne, upon the ſight of his ſuppoſed or real Errours: that God therein commands us to adhere to him with this limitation, *unleſſe he be guilty of ſuch and ſuch failings*: except they can ſhew us this, we are reſolved not to forſake our *old light*, to be guided by a *new*, thus deviſed and *held out* unto us by our *Suſpected Brethren*.

§. 5. But, (by the way) why do they call us their *Seduced Brethren*? we conceive becauſe they judge us ſimple, in compare with themſelves, and in that regard very capable of ſeduction, they make themſelves as ſure of us, as if they had already ſeduced us; and therefore they call us their *Seduced Brethren*: we confeſſe our in-
Gen. 3. 1. feriority unto them in this reſpect, for *as the Serpent was more ſubtile then all the beaſts of the field*, ſo they in their generation are wiſer then we, and do deſerve the Title of *Subtile and Crafty Brethren*, as well as of *Suſpected*: But we muſt tell them *ex magnis ingeniis*

ingeniis magni errores, great errours have not come but from great wit: they were *Gyants*, and *Lucifer* that highly rebelled against God; and S. *Auguſtine* adviſeth, *magis tibi metue cum in intellectu habitat Diabolus, quàm cum in affectionibus*; for an erroneous Devil in the underſtanding, will quickly prove a furious Devil in the affections, as experience teacheth: therefore we will be content to be eſteemed *ſimple* ſtill; yea, to be numbred (if they pleaſe) among thoſe whom *Plutarch* ſaies, were *rudiores quam qui poterant decipi*: for ſo we hope the Devil will have more to doe, to intrap us the *Simple*, then he hath had to captivate, and inthrall them the *Subtile*: for (as *Eſay* ſaies) *their wiſdome and underſtanding hath perverted them, and cauſed them to rebell*; and from their wiſdome (doubtleſſe) their hopes doe ariſe *to reclaim*, (as they call it) or rather to pervert us by their *Labours*; for ſo they tell us, *they labour to reclaime us*: viz. from the Errours of Loyalty and Chriſtian Obedience. Eſay 47. 10.

But they tell us they labour *in the ſpirit of meekneſſe*; that they *Labour* we beleeve, their Predeceſſours have done ſo before them, who have travailed *Sea and Land* to make others the *Children of Hell as well as themſelves*: but that they have any acquaintance at all with the *ſpirit of meekneſſe*, we can ſcarce diſcerne by their writings; wherein we ſee nothing wanting ſave modeſty, truth, and ſincerity; but theſe being the naturall fruits of the *Spirit of meekneſſe*, we ſhould have judged the Authors of this Book quite Empty of that *Spirit*, had not themſelves informed us otherwiſe: And yet too by Chriſts own warrant we may be ſuſpicious of thoſe that beare teſtimony of themſelves: *A ſhadow of meekneſſe* I grant they may have, but the *Spirit* is another thing. Mat. 23. 15. Ioh. 5. 31.

When *Satan* loboured with our firſt Parents to the ſame end, as theſe doe with us, he had a *ſhadow of meekneſſe* and love in his expreſſions; but not the *Spirit*: ſo thoſe *Wolves* that were propheſied to come in theſe laſt dayes, are foretold to have *ſheepes cloathing*, that is, *ſhadows* and pretences of *meekneſſe*, they ſhould bleate ſo lamb-like, that the very *Elect* themſelves, ſhould ſcarce be able to diſcerne them; but yet they ſhould be quite void of the *ſpirit of meekneſſe*: and verily we ſuſpect theſe our *ſubtile Brethren* to be of that number: nay they tell us, that in *the ſpirit of meekneſſe they Still ſpeak*. Gen. 3. Mat. 24.

This word *Still* makes us bethink our selves, how they have spoke already, and to look back to their former language and dealings with us; and we find that we have been reviled, railed upon, reproached both in Print and Pulpit, *sub tecto, & sub dio*, by the names and titles of *Malignants*, *Papists*, *Devils* and *Dogs*; we have been imprisoned, plundred, and violently divested of all we had, for our Conscience and Allegeance sake; we have had our deare Wives, our tender Infants, our gray-haired Parents, turn'd out of doores, and exposed to beggery for our sakes; our selves being formerly banished and separated from them for Gods sake; because we will not be *reclaimed* from the Gospel of Jesus Christ; that Doctrine of Obedience which all our dayes hath been taught us in the Church of England: we have been hunted up and down the Kingdome, like wilde beasts by these *meek* men; and such as they have set upon us, to spill our bloud: we have had, (some of us) the *trials of cruel mockings* and *scornings*, yea of *scourgings*; some of us have been *roasted* at the fire, have had our Hands and Feet burnt off, in a far more cruel manner then Bishop *Bonner* served *Tomkins*, or *Edmond Tirrell*, *Rose Allen*, (according as it is mentioned in the book of Martyrs:) we have been *tempted* to take their cursed Oathes and Covenants, and we have (thousands of us) been *slain* with the Sword; we have been forced to *wander up and down*, through woods and mountains, shall I say *in sheep-skins and goat-skins?* Nay, some of us without any cloathes at all, being stripped stark naked by these our *modest Country-men*, as those of our Nation, and Religion were in *Ireland*, by the Barbarous, and mercilesse Rebells there, and constrained thus to shift for our lives, being *destitute, afflicted, tormented*: Thus hath that *spirit of meekneſſe*, which rules in these our *subtile and suspected Brethren*, discovered it self unto us; and say they *In the Spirit of meekneſſe we still speak*, but from this their spirit of meekneſſe *Good Lord deliver us.* They proceed and say,

Libell. *For those that wilfully deviate, and make it their Profession to oppose the truth, we think it below us to revile them with opprobrious Language, remembring the Apostle* Jude, *and that example which he gives us in his Epistle.*

§. 6. The *Apostle Jude in his Epistle* speaks of certain persons, whom

Judge, ver. 8, 9. he

he calls *filthy dreamers*, becauſe (doubtleſſe) they forſaking the rule of Gods Word, talked and dreamed of *new lights* and Revelations (which alſo they followed) *theſe dreamers* (he ſayes) *deſpiſed Dominions, and ſpake evill of Dignities*, viz. of ſuch perſons to whom (in regard of their Authority and Eminency) they owed their higheſt duty and Reverence; and *the Example* which the Apoſtle gives (to whom he reſembles theſe men) is of the *Devill* himſelfe, who diſputing with *Michael the Arch-Angell* (a ſupreame Servant of God, maintaining the truth againſt him) did aſſault him with railing accuſations; now theſe our *ſubtile and ſuſpected Brethren* tell us, that *they remember the Apoſtle Jude, and the Example he gives them*: indeed we perceive they do remember it very well; they are full as good as their word in this particular; nor could any men remember it better then they do, or ſhew a more abſolute conformity unto it; for *they dreame of new Lights, they deſpiſe Dominions, they ſpeak evill of Dignities*: their chief conteſtation is with the ſupreameſt of Gods Servants in this Kingdome, whom for his defending the truth they do aſſault, and revile with moſt opprobrious language: and we do verily beleeve too, their ſpirits are ſo high, that (according to their own ſaying) *they think it below themſelves*, to ſpeak altogether ſo evilly of any, as of *Dignities*; to offer ſo much deſpight to any, as to their betters, under whoſe Dominion they ought to ſubject themſelves: for they remember *what the Apoſtle Jude ſayes, and the example which he gives them in his Epiſtle.*

Beſides, if they ſhould rail with *opprobrious language* upon thoſe who *wilfully deviate, and make it their profeſſion to oppoſe the truth*, they ſhould revile themſelves, and give ill language one to another, for (if practice may ſpeak profeſſion, and what men be) they are the moſt wilfull deviatours from the known truth, and the greateſt oppoſers of it, that ever ſprung from the bottomleſs pit, in this laſt Age: and ſo they ſhould ſhew themſelves not only forgetfull *of the Apoſtle Jude, and the example which he gives them*: but alſo of themſelves, and of that Oath and Covenant, which they have taken to hold one with another, and to aſſiſt each other in this their *wilfull deviation* againſt the truth, and againſt their Soveraigne: for though they have broken their

Oath of Allegeance (so often taken) to defend his life and Honour, who is the defender of the truth, yet they are resolved, not to break that other, which they have taken since, not to lay down Armes (of which their tongues and pens are a speciall part,) till they have had their will of the King, and satisfied their lusts upon him; perhaps indeed afterwards, they may be at leisure to break their Oath of Association too, and may come to be so humbled by one another, that they may not think it so below themselves, (as it seemes yet they do,) to revile with opprobrious language, *those that wilfully Deviate, and have made it their profession to oppose the truth.*

But truely we, (their *simple* Brethren) are of opinion, that if these high-thoughted men, did not at this present *think it below them*, to shame themselves; to upbraid their own hearts with their own wayes; to charge their own doings upon their own Consciences, but would suffer that sepulcher in their own bosoms to open: that the steame thereof might ascend into their own nostrils, to the loathing of themselves; they should do more becommingly, and what in the end would be found more Comfortable.

But concerning the Scripture which these *Dreamers* have alleadged out of S. *Jude*; it being the sole, and onely one produced for their own Justification, in these their Commentaries upon the Kings letters; we must give them their due praise, and yeeld it was very sutable for the purpose: They goe on, and tell us of something to be seen also, saying,

Libell. *They may see here in these his private letters what Affection the King beares to his people, what Language and Titles he bestowes upon his great Councell.*

SECT.

SECT. III.

1. *The Kings great and true affection to his people Evidenced.* 2. *How far divers of them that call themselves, His Great Councell, are from proving themselves his good Councellors. The ten Rules or Precepts whereby they have proceeded.* 3. *Of the Language and Titles which they complain of, and how truly the name Rebell belongs unto them.* 4. *The true cause of that great grief and sorrow so often mentioned: An impudent Charge against the King propounded by the Libellers.*

§. 1.

THE *unlearned* (saith S. Peter) *do pervert many things in* S. Pauls *Epistles, to their own destruction, through the ignorance that is in them:* and if so, then much rather may the malicious make perverse constructions upon the Kings Letters to the hurt of others, through the bitterness that is in them. Truly we do imagine that our *subtile and suspected Brethren* have even so done: and *malum* being *sui diffusivum*, they would fain season us with the same liquor which infecteth them: to which end, they would have us look with such *Eyes* as they doe, and to judge with such *hearts*; for thereby in time we may perhaps be brought to speak with such *tongues*, and to act with such *hands* too; And (peradventure) if we cannot read with their Spectacles, or relish their interpretations, they wil conclude us to be stark blinde, and strongly *Seduced:* But if they do, we are of S. *Pauls* minde, and *passe not much to be judged by them*, our Judge is Christ, whose Gospell hath taught us to interpret better.

2 Pet. 3. 16.

1 Cor. 4. 3.

These *Letters* (we acknowledge) have been read, and as proceeding from their hands too, together with their corrupt glosse upon them: and we wish from our soules, we had seen no more disloyalty in the one, then we doe disaffection in the other; no worse language in their notes against the best of Kings, then we doe in his letters against the worst of Subjects: we see his tender care to preserve in being, his Protestant people in the Kingdome of *Ireland*; (he being made unable at the present to restore them

to

to their former wel-being) *Pap.* 16, *and* 17. we ſee alſo how deſirous he is to ſettle a peace among his unkinde and unnaturall people of this Kingdome, (though with the diminution of his own undoubted rights, and the lending away, to his own great loſſe and prejudice, his moſt juſt Prerogative) *Pap.* 25. we ſee moreover, how his ſpirit is grieved in him, at the Stubbornneſſe and perverſneſſe of the Engliſh Rebells, that they hindred his hopes of an Accomodation by way of Treaty, *Pap.* 6. which (in the judgement of all that love their Country) would be the beſt for the people of this land, as the caſe now ſtandeth: we ſee in his Letters, what reſolution he hath to adhere to his Clergy, the Meſſengers and Servants of the great God, (who were wont to be reckoned among the better ſort of his people, though now with theſe new and vile Reformers, they are the moſt contemptible) *Pap.* 1. Indeed his private directions for his Commiſſioners at *Uxbridge*, do alone ſpeake ſufficiently his fatherly and *Pious Affection* to his people: His words (as his very Enemies record them) are theſe, *Paper* 25.

I cannot yeeld to the change of the Government by Biſhops: not onely as I fully concur, with the moſt Generall opinion of Chriſtians in all Ages (as being the beſt) But likewiſe I hold my ſelf particularly bound by the Oath I took at my Coronation, not to alter the Government of this Church, from what I found it: And as for the Churches Patirmony; I cannot ſuffer any diminution, or alienation of it, being (without peradventure) Sacriledge, and likewiſe contrary to my Coronation Oath: But whatever ſhall be offered for rectifying of abuſes (if any have crept in,) or for the eaſe of tender Conſciences, (ſo as it endamage not the foundation) I am content to heare, and will be content to give a gratious anſwer thereunto.

Had any of the Kings Predeceſſours, but offered thus much, half thus much, to the ſtricteſt *non-Conformiſts* in former times, they would have cryed it up, for a token of the greateſt affection that ever King did ſhew unto his people: But the men of our times, unleſſe their Soveraigne will commit perjury, and break

his

his Oath to God (as they have done theirs both to God and him,) to please their Humours, unless he will commit Sacriledge (as they do;) destroy his own Conscience, and damne his own soul, to satisfie their lusts, they are resolved to raile upon him *for one that beares no Affections to his people.*

But in these his Instructions to the same Commissioners, we may and do observe more of his Affection yet, (to his own dammage and wrong) unto his people; his words are these, (by the testimony also of his own deadly enemies.)

The Militia is certainly the fittest subject for a Kings quarrell, for without it, the Kingly power is but a shadow, (who can deny this?) *and therefore upon no meanes to be acquitted, but maintained, according to the Ancient known lawes of the Land,* (no otherwise doth the King desire to have it defended and upheld:) *Yet because to attain to this so much wished peace by all good men, it is in a manner necessary,* (Scil. in regard of the guilty Consciences of the Rebells,) *that a sufficient, and reall security be given* (even to them to take away (if possible) their suspition,) *for the performance of what shall be agreed upon: I permit you either by leaving strong Towns, or other Military forces in the Rebells possession, (untill Articles be performed,) to give such assurance for performance of conditions, as you shall judge necessary to conclude a firm Peace. Provided alwayes, that you take as great a care by sufficient security, that Conditions be performed to me,* (good reason,) *and to make sure that the peace once settled, all things shall return to their ancient Channell.*

Now behold and wonder, (O all ye Nations of the word,) and judge (I beseech you) betwixt this King and his Accusers: Could any *Christian* deny himself more? Did ever *Prince* deny himselfe so much? Can the desires of any man be more equal and just then these are? Doe you perceive in these his secret instructions, that he covets any more power, or Prerogative then is allowed or approved by the Ancient and *known Lawes* of the

Land ? Can any innocent disposition upon the earth, possibly give more satisfaction to a perverse, froward and guilty Enemy, then is here offered to these men, by a most Gracious, and Honest King; onely to procure life and tranquility to his poore people, who are most mercilesly butchered, and abused by their fellow-subjects ? I am confident you will all yeeld, that these expressions of the King, in these his *private letters*, do discover sufficient *affections to his people :* and doubtlesse you will judge too, that those who are not of the same opinion, are onely they who desire to denude him of that Kingly right, and dignity, which God alone hath invested him withall ; Yea, and of his life it self if possibly they can, *Sed providebit Deus :* God we trust will still protect him.

And then further yet, in his directions to his said Commissioners concerning *Ireland :* the King infers, that he is willing to consent to any thing, that shall be desired or devised, *may but a cleare way be shewed him, how his poore Protestant Subjects there, may probably (at least) defend themselves, and that himselfe shall have no more need to defend his Conscience, and Crown, from the injuries of this English Rebellion.* I do not doubt but all men of Religion and Reason, will acknowledge in the Kings behalf, that these be ample Testimonies of his true *Affections* ; and yet these men speak, as if the King wanted *affections to his people.*

I confesse there be a Company got above-board in these times, who call themselves *His people*, and *Gods people*, yea his onely good Subjects, and Gods onely good Children ; but in very deed their works speak them neither to belong to God, nor Him : *Loammi* may their name & title properly be. The King may happily shew his dislike of them, and their wayes, but this speaks no disaffection in him to his own people, any more then our Saviours dislike of the *Pharises*, & their conditions did speak disaffection to his disciples; those onely are the *Kings people*, that yeeld him their obedience.

§. 2. But they tell us also, that in his *Letters*, we shall see *what Language and Titles the King bestowes upon his great Councell :* they meane the prevailing faction at *Westminster*, whom they cal *Great*, becaus they are so strong at this present, and so powerfull, for *Rabsakeh* upon this ground called his master the *Great King*, and *Nimrod* also was called *Great*, from a like reason, he had by cruelty and oppression (as these have done) got the upper hand of

2 King. 18. 28.
Gen. 10. 9.

all

all his neighbours: 'tis the nature of some to affect *greatnesse*, and to manifest the same, whereas Gods delights are to shew his *goodnesse* rather: Had that *Great Councell*, (which they speak of) been of Gods minde, and endeavoured in Gods way, to have proved themselves the Kings *good Councell*, there would have been no exceptions about Language or Titles.

Great we yeeld them, and wish with our soules, they were as *good*: But we conceive not, how that *Great Councell*, can be the *Kings great Councell*, (as these call it) unlesse onely in that sence, as those Husbandmen in the Gospel were their Lords servants, Mat. 21. 38. when having already killed, and beaten many of their fellows, they had entred into a Consultation to murder the Heire himself; and to seize on his inheritance for themselves: when their Lord did first commit his vineyard to their care to dresse, and keep, while they laboured for his benefit and advantage, he might acknowledge them for his servants: but when once they failed in their trust, sought their own ends only, and his damage, there was no reason, he should esteem of them any longer.

Lucifer and his Companions were at their first Creation, *Sons of the Morning*, all bright Angels, glorious Creatures, beloved of God; but when they entertained aspiring thoughts, disdained their equalls, separated from them, and thought much that He who made them, should be above them; they fall from their Honour, and no longer abode in their Primitive Condition; so when mutable men, alter from what they were, they leave their former Names and Titles.

We (for our parts) cannot conceive, how the meere place, or bare walls in a Councell Chamber, can make or continue men to be of the *Kings Councell*; nor can we be perswaded, that the outward taking of an Oath or Protestation, to *defend the Kings life, Honour, and Estate*, without a faithfull discharge thereof, and fulfilling the trust imposed, doth speak men to be the Kings *good Councellours*. Good Councellours (as we apprehend) are such as study sincerely, and are most specially carefull to maintain their Prince his Crown and Dignity, to prefer his *Honour* fair and splendent, (as being the very life of His Majesty:) when there is any miscarriage in Government, they will rather take the fault upon themselves then suffer it in the least degree to have

reflection upon their Soveraigne; they will (though to their own losse) endeavour to acquit him of all blame, and to uphold his reputation in the hearts of his people: did ever any Honest *Politician* propound such rules to be observed by a Kings *Great Councell*, or ever any *States-men* or *Councellours*, who were Christian and Religious, order their practice according to such Precepts as these that follow?

1. Promise at your first meeting to make your King, *the most Glorious Prince in Christendome*, and take a Protestation to *defend his life, Honour, and Estate*, that so he may give the more credence to you, and the Common people may have the better opinion of your Love and Loyaltie; and so be more apt to do any thing that you will have them.

2. When you have done this, labour by all meanes to make a *strong faction* amongst your selves against the King: and if any of your fellows be so scrupulous in Conscience, that they will not joyn with you, be sure that by all meanes, you force them from the Councel-house: and if you cannot otherwise effect it, set the Common people to threaten and assault them, as Enemies to the State and Kingdome.

3. Pretend *Jealousies*, and *Feares*; and hereupon with all speed possesse your selves both of the *Militia* and *Navy* of the Kingdome, and see to it, that (in no hand) you suffer the King to have any thing to do with either.

4. Seize upon all the Kings *Rents*, and *Revenew*, and starve Him if you can; suffer Him not to have the common comforts of an ordinary man, to enjoy the Society of the wife of His bosome, or any house of His own to Lodge in: if he be a Christian, put Him into his Lords Condition; that he may say, *the foxes have holes, and the birds of the Aire have nests, but I have not where to hide my Head.*

5. Lay all the *Miscarriages* that your selves, or any other inferiour Officers have committed, since the beginning of His Reigne, to His Charge, in a large *Remonstrance*; & do what ever else you can possibly devise to make Him odious unto his people.

6. Study to *Vex* and *Grieve* his Spirit upon all occasions, by all meanes; pervert and misconstrue on purpose, all His sayings, letters, and doings, and yeeld not to His desires in any thing, be it never

never so just, and reasonable; but tempt and urge Him, to perjure Himself, and to commit *Sacriledge* if possible.

7. Authorize all base *Libells*, all scandalous and lying Pamphlets that any one hath a minde to publish against Him; though they be such as not onely the Authours themselves, but the very Devill himself would blush to own.

8. *Kill*, *Slay*, and *Destroy* all that love Him, and think well of Him; suppresse, reproach, ruinate, banish, imprison, or murder, all those *Ministers of God*, that shall dare to alleadge Gods Word, in their Kings behalf, and fail not to shew speciall favour and countenance, to all such Preachers, as have mouth and forehead to belie Him, and to defame Him from the Pulpits, and that will speake of Him, as if He were an Infidell, an Idolater, an Apostate.

9. When you have brought Him to a most low and desolate condition, be sure you *Flout* lustily at Him; and hire fellows that are *skilfull in scorning*, to write weekly Pamphlets on purpose to expose Him to be *Ludibrium Hominum, & opprobrium Populi*: for this was the condition of Christ His Saviour; to which He, as well as others who are Godly, must be conformable.

10. Let all your Consultations be only to *throw Him down from that Excellency wherein God hath set Him*: although to bring the same to passe, you hazard the destruction of all His Kingdomes; But be sure, you hold your own still, call your selves His *Great Councell*, and when ever you write unto Him, let it be in this submissive form and stile: *We your Majesties most Humble, and most Loyall Subjects, considering with great grief and sorrow of Heart*; &c.

Can any men, that have but the least spark of grace, or modesty in them, affirm, that the Councellours who walk towards their King according to these or such like rules, do deserve the name of the *Kings Councell*? Truly we (who are accounted *Seduced*) having been brought up in the plain, honest, Protestant Christian Religion, dare not either think or say they do: we know there will come a day, when all men shall be judged according there works, and therefore in the mean time our *subtile Brethren* must pardon us, if we so judge of men for the present, as their works speak them; nor indeed dare we so much disparage the

moſt *High*, and *moſt Honourable Court*, (of Parliament) in England, (to which alone the Title of the Kings *Great Councell* belongeth;) as to faſten the ſame upon ſuch a Diſloyall, Hypocriticall, unchriſtian, and bloudy *Faction* as this now above-board is, and which walketh according to the fore-mentioned Rules.

§.3. But what are thoſe *Titles* or *Language*, which in *theſe his Letters we may ſee the King beſtowes upon his Great Councell*, (as they call it?) we find him therein Lamenting their pertinacy, complaining of their Stubborneſſe, and bewailing the perverſeneſſe of their ſpirits: as Chriſt could not look upon ſuch conditioned perſons without *Grief* and *Anger*; ſo the King cannot ſpeake of them without ſorrow and indignation: for they were once his people, though now they have plucked their necks from under his yoak: perhaps ſometimes he calls them by the name of *Rebells*, and is there not a cauſe? did not Chriſt call ſome that walked in ſuch wayes as they goe in, *Vipers* and *Children of the Devill*? When the Jewiſh Nation, whom God had formerly owned for his people, did act the part of an *Impetious whoriſh woman*; he called her *Harlot*: 'tis fit every thing ſhould be called by its owne name; and that the name *Rebell* is proper to them whom the King entitles with it, we are able to ſhew by ſuch ſtrong Arguments, as theſe their Champions (for all their *Subtilty*) can never anſwer; for what ever wickednеſſe is or has been in any *Rebels* of former Ages, is ſuperlatively apparent in theſe men: Let themſelves but ſay what things do make and denominate a *Rebell*, and it ſhall be Evidenced clearly that themſelves have the ſame Conditions.

Mat. 5. 3.

Ier. 3.
Ezek. 16.

Are they *Rebells* that lift up a *violent hand* againſt the Supream Magiſtrate? or that open a *foul mouth* againſt Him? or that publiſh and Authorize baſe *Scandalous Pamphlets*, to His defamation and diſhonour? that violently break all Laws, both Humane and Divine? If any one of theſe, or all theſe together, be the properties of *Rebells*, then theſe men are compleatly qualified for the Title. Or again, is it the cuſtome of *Rebells* to *ſlight* the Kings Authority? to *deny* Him to be Gods Anointed? to *rob* Him of His rents and revenues? to *cheat* Him of His Arms, His Ships, His Caſtles, and Hearts of His people? to *hunt* Him up and down his Kingdome, *like a Partridge upon the mountaines*? If theſe be the Actions, and works of *Rebells*, then theſe men above all men have fully

fully merited to be so called. In a word, if *Absalom*, and *Achitophel*; if *Sheba* the son of *Bichri*; if *Korah*, *Dathan*, and *Abiram* were *Rebells* in their Generations, then so are these in this; for these have done over all the same things, which every of them did do, though with greater impudence and violence: Nay if *Satan* himself in his seduction of our first Parents, did act the *Rebell* against the Almighty, then also have these against their Soveraign; for they have directly proceeded in his method and way; as might be shewed in all the particulars: But these Examples are all so Evident in Scripture to peoples eyes, that I shall leave the matter wholly to their own observance, and listen to what these men say further; having told us of *Language* and *Titles* which the King bestowes upon his *Great Councell*, they adde,

Which we return not again, but consider with Sorrow that it comes from a Prince Seduced out of his proper spheare. Libell.

§. 4. What the King *bestowes* we have heard already; what they *return* we shall see anon: only in the first place we cannot but observe their *Sorrowfull Consideration*, because 'tis a phrase in great fashion, even with them also whom they call his *Great Councell*; who have many a time and oft, told the King in their letters to him, of their own *great griefs and sorrowes*: But let their Consciences speak, what is the true ground of their sorrow, is it not this? Because they that are able to doe so much to the Kings damage, to raise so many Armies against him of his own people, to corrupt so many of his Officers and Commanders, for to betray the places committed to their trust, should not yet by all their injurious and contumelious dealings, (which have been more then was ever offered to a Christian Prince by Protestant people.) be able to break his heart, and sink him to his grave; still they see he is strengthened by the help of God to beare his burden: and they have heard (haply) of that his pious expression, viz. *Though God hath pleased to lay on me a greater Burden of Affliction, then upon other Princes my Predecessours: yet withall he hath in his goodnesse, inlarged unto me an answerable measure of patience.* Let their own Consciences speak whether (in very deed) their grief doth not spring from this Consideration: For if they should not Effect to vex him to death, or some way or other to bring him to his grave, all their labour would be in vain, and to little purpose;

and

and how can they consider of this, *without great grief, and sorrow of heart?* But these good men (our *subtile Brethren*) doe here pretend that their sorrow is, because their *Prince is Seduced out of his proper sphere:* yet verily we on the other side do consider of this with more true Sorrow (I dare say) then they do: for we confess never was Prince so far *seduced out of his proper sphear*, as he was; when He took them who now call themselves his *great Counsell*, to be Honest men: when He gave so much credit to their promises and protestations, as to be perswaded by them, to signe the Bill for the Continuation of that unhappy Parliament: then, O then be was *seduced* indeed, *from his proper sphere*, wherein his Father set and left him with this caution, *Alwaies to be suspicious of the Puritanicall faction, and never to trust them above all people in the world, as being for ingratitude, lyes, and perjuries, surpassing the High-land theeves and Borderers.* His Seduction from this Paternal advise, was the root and cause of all our Miseries, and therefore with sorrow of heart, we his Loyall Subjects cannot but thinke upon it.

Basilic. Doron. Lib. 2.

But to do these men right: they mention their sorrow here, for the Kings Seduction, to another purpose, namely as a *Preface* to that which follows. *M. Dike* in his book *of the deceitfulness of mans heart*, sets down, not for imitation, (as these take it) but for discovery, the method of a cunning Hypocrite in his venting a slander: *First* (saies he) *to gain Credit with the hearers, he pretends great affection to the party against whom he is minded to speak, professing that with great grief and sorrow of heart, he doth think of him, (hoping yet that he is onely misled and seduced,) and so makes a long Preamble to this purpose, as if the fault he intends to mention, were as grievous to him, as a blow with a Cudgell; and then at last, out comes the slander, which his viperous tongue layes on with as much spight as malice is able,* these (I remember) are M. *Dikes* words.

Now after this very manner, and in the same Method, do these our *subtile Brethren* speake to us concerning their Soveraigne, whom they are about to slander and defame: First they tell us in some obscure and generall terms, *of strange Titles, which the King bestowes upon his great Councell, which* (say they) *we return not again; but consider with sorrow that it comes from a Prince,* (not so

so Naturally inclined, as we hope, for we would fain think better of him, but) *Seduced from his proper sphear, misled by ill Councell:* And so much for the Preface. Now to the main businesse, and let all Christian people observe it well, how these good Sorrowfull men, that promised even now, to give no opprobrious Language, will describe their Soveraigne. He is, say they,

One that hath left that seat in which he ought; and hath bound himself to sit, to sit (*as the* Psalmist *saies*) *in the Chaire of the scornfull, and to the ruine almost of three Kingdomes, hath walked in the Councells of the ungodly.* Libell.

Now 'tis out: and it conteines in our apprehensions these 6 Articles against the King.

1. That the King hath not only neglected to perform his Office, but voluntarily, and upon no occasion moving, hath *left* and *forsaken* his proper place and duty.

2. That in the roome thereof, he hath made choice of the *Scorners Chaire*, which is the highest seat or throne of wickedness.

3. That he hath even *bound* himself Prentice, as it were by oath and Covenant, to that trade of scorning.

4. That he hath resolved to follow that profession so long as he lives; for he hath *bound* himself *to sit*, yea, *to sit*, scil. for ever, *in the Chaire of the scornfull.*

5. That his aymes and endeavours only are, and have been to ruine *three Whole Kingdomes*, which even *almost* he had effected.

6. That to this very end, and for no other reason (as must be supposed) he hath abandoned the Society of most Holy and good men, and linked himself by a indissolvable tye, to the Society of the wicked, whose *ungodly counsell* he alwaies *walketh* in.

These are the particulars in this their first charge against the King: but my purpose being to uncase these Hypocritical and blasphemous men, I shall first lay open to the world, the full meaning of their hearts, in a true Paraphrase upon their words; and then I shall shew how false and scandalous they be in every respect against his Majesty, unto whom they naturally owe, and solemnely have sworne obedience. But first let me beg pardon of my Lord and Soveraigne, and crave of all Loyall hearts that it be not imputed for an *indecorum* or want of Reverence in me

to Kingly Honour, if some of my words concerning His Sacred person, do sound unseemly, and unbecomming; Let it be considered, that I speak not my self, but other men, whose Hellish intentions toward their Prince, are so black, that 'tis impossible to expresse them in a language meetly Reverend: He that openeth rotten sepulchers may (though unwillingly) be offensive.

Secondly, I desire of all men, that I may not be thought by my manner of speaking, to intend the working of any contempt in peoples hearts against the High Court of *Parliament*, which being called in the Kings name, by his Writ, and acting under the obedience of just and regall power, are with all Honour and Reverence to be thought upon, and spoken of: Yea, and God knowes my heart abhors to be an instrument of working discesteem against any persons of this present *Assembly*, who have pious and loyall affections in them, (as I beleeve there be divers, even in this very Body, that do truly detest the present proceedings of some of their fellow-members.) I do here profess to all the world, though I use the name of *Parliament*, and *Great Councell*, in answer to these Libellers, yet I meane onely the present swaying and prevailing faction in the two Houses, who are and have been the Countenancers of all these abuses against their Soveraigne, and the causers of all our sorrowes: and who they in particular are, I doubt not but in due time, God the Supreame Judge, will Evidence to this whole Kingdome. This with all Humility premised and implored, I proceed as followeth.

Sect. IV.

1. The Nature of their Charge opened. 2. Their vilanous and bloudy Scope therein, clearely Evidenced, and proved. 3. How perfectly in their Tenents they hold with the Jesuites in the points of King-killing and King-deposing, fully declared.

S. 1. THe Charge or Bill of Attainder against the King, together with the Reason, why 'tis thus published to us, and to the people,

people, by these His most dutifull and loving Subjects, (who take upon them to be His Accusers) according to their own full and clear meaning may be rendred more at large, thus:

"That the King, (or rather he who was once in that office) "hath voluntarily, and freely, without being urged by any occa- "sion in the world, forsaken his place, wherein he ought to have "remained, and which to His great content, He might still have "enjoyed, (had he so pleased) being not only obliged thereunto "by His Duty; but also importuned by the most Humble supplica- "cations and prostrate intreaties of His Great Councel: But He "meerly out of his own ill disposition, is departed thence, and "hath taken up, not onely a standing, but a *Seat*, yea, hath *bound* "*Himselfe* by obligation, entred into a covenant with Hell, *to sit*, "*to sit* (we say) *as the Psalmist speake*, (for we would have all "the Common people know, that we have Scripture for what "we say) *in the Seat of the Scornfull*: that is, (as our Prophets "interpret) to remain for ever in the Highest Throne and degree "of wickednesse, that man or Devill can reach unto: whereby it "appeares that (*Ahab*-like) he hath *sold himselfe* to work all evill, "even with greedinesse; and is past all hope of recovery: More- "over, he hath intentionally and on set purpose, been already the "ruine almost of three whole Kingdomes, and had been so alto- "gether ere this, had not His *Great Councell*, (a company of most "Holy, Chast, Innocent, Wise and infallible good men) sitting "now at *Westminster*, in their great pitty, and commiseration of "spirit, and out of their abounding piety, and meere natural "goodnesse interposed themselves, whereby (thanks only to "them) the three Kingdomes are yet kept in being; which (be- "fore they put to their helping hands) were at the very brim "of destruction. And yet notwithstanding, this wilful King hath "left their most Sacred, sweet, and peaceable society, out of a "pure hatred to them, and to their vertues: and hath not onely "stepped unawares, but hath even *eat and drunk with Publicans* "*and Sinners*: yea, and walked deliberately in the Councels of "the wicked, and ungodly: Insomuch that it is to be thought, "the total ruine of the three Kingdomes, will shortly be accom- "plished, do what the Great Councel can to the contray, unless "some Noble *Brutus*, some Valiant *Cassius*, out of love to their

" Countries Liberty, will take the paines to ſtab this *Ceſar:* ſome " devout *Raviliack* in his zeal unto Religion, wil do God the ſer- " vice, (or the kindneſſe rather) to free the world, and Church " of this deſtructive Tyrant, *for 'tis better* (as Scripture ſaies) *that* " *one man ſhould die, then that all the People periſh*; then that three " whole Kingdomes ſhould be deſtroyed.

We refer the matter to their own Conſciences, whether this be not the true ſenſe of their ſpirits, and whether they would not have the people thus to underſtand their words, againſt the King: And to prevent ſcruples, which may ariſe in the hearts of any about the Buſineſſe, which they would have done, they adde to the former the words following, ſaying,

Libell. *And though in our Tenents we annex no infallibility to the ſeat of a King in Parliament, (as the Romaniſts do to the Papall Chaire, ſince all men are ſubject to Errour,) yet we dare boldly ſay, that no Engliſh King did ever from that place, ſpeak deſtruction to His people, but ſafety and Honour, nor any that abhorred that ſeat and Councell, but did the contrary.*

Theſe words (I ſay) are added to their foregoing deſcription of the King, not only to further the Buſineſſe aymed at; but alſo in way of prevention: for ſome might make a ſcruple of Conſcience, (as *David* did) to kill the King, notwithſtanding theſe ſuggeſtions, becauſe He is the Lords Anointed: Wherefore theſe circumſpect men, being *ad omnia parati*, do ſignifie further in theſe words, that no man need be preciſe in that reſpect, for ſay they, in effect thus,

" We *in our Tenents* (which are all the truth, and the very " truth, and the truth indeed, and ſo to be apprehended by all " men living) doe make no more of a King, then we do of ano- " ther man, the *ſeat of a King in Parliament* it ſelf, is no more " then the *ſeat* of *Ceſar* in the Senate-houſe, it may as well be " empty as not, were there but no King at all, (for 'tis not ſo " much his Preſence there, which we deſire and quarrell about, as " his Nullity, that He might be no where:) we hold there is no " more virtue *in the Seat of a King* in Parliament, then in the ſeat " of an ordinary Burgeſſe, (no nor half ſo much neither:) we " neither do nor wil in our *Tenents annex infallibility* to the Kings " *Seat*; for ſhould we make a Pope of the King? No, no: He is

" but

" but a man, subject to Errours, as others be, and therefore liable
" to be punished for his faults, as well as others: specially since
" the Soveraignty is transmitted into the hands of the *Parlia-*
"*ment*, which was done (as the Parliaments own self judgeth)
" when the Bil of perpetuity was signed. It is granted indeed be-
" fore that time, the Supream power was in Him, and we were
" all his Subjects: and then perhaps some might Scruple to cut
" his throat, for there were lawes then in force against Regicides,
" but now since his Resignation, (for so in our *Tenents* we hold
" this Act to be,) there is no scruple to be made, those lawes
" against King-killers are suspended, and he is now become as
" *Samson* was without his strength, even like another man, any of
" the wel affected *Philistines* may fall upon him, mock him, kil
" him, or use him as they please; if their new Lords (that is to
" say) the worthy members of the Parliament do but give leave;
" for he is now but their subject, their slave; they are able (by
" the *infallibility* of their Votes) to make him a malefactor, and
" then to order him, (if they can catch him) as such a one; for
" *infallibly*, we grant is an Attendant on the Supreame power;
" we do not indeed *annex* it to the *Kings seat*, because the su-
" preame power is now removed from thence; while this was in
" the King, the Parliament it self (as appeares in some of their
" Expresses,) did use to speak as the Law did, modestly of the
" King, and to say *he could not erre*; but now, the case is altered
" with him, the Supreame power being transferred unto other
" persons, *infallibility* stil attends the same, and not the Kings per-
" son: And hence it was, that after the aforesaid Act, there was
" a large *Remonstrance* made, which the Authours of, durst never
" make before, whilst the power was in the Kings hand, (it
" may be called the Parliaments *Act of Gratitude*, for the Kings
" *Act* fore-named) in which they declare sufficiently, their
" judgement to be, that the King may now be imputed fallible,
" and unfit to manage the Supreame power from thenceforth
" any longer: And hence also it is, that a new *Oath of Allegeance*
" *and Obedience to the Parliament* is tendred to the People of this
" Land, which plainly shewes, that the Supreame power is con-
" cluded to dwel in them; and that the old Oath is quite void and
" out of date together with the King. And for the *Protestation*

"*generall*, (which was took at the beginning of the Parliament "to *defend the Kings life and Honour*) that is to be understood "only so long as the Kingly and Supreame power remained in "him, but that being once removed, the *Protestation* bindes us no "longer to regard His *Person* and *Honour*; but the Persons and "Honours of them only, in whom the said Supremacy is now "seated: And therefore all the world knows, that the Parlia-"ment, or *great Councell*, never raised War against the King, ne-"ver suffered any to take away His Name & Honour, or to seize "upon His revenews, so long as the Supream power was in Him; "for that had been rank Rebellion in them indeed; but now since "themselves were invested in the same; they set to their business, "(as lawfully they may) to establish the Kingdom upon them-"selves and their successours: First by putting forth their *Re-"monstrance* against the King, to loosen all the bands of ancient "Loyalty, and then by seizing upon the *Militia* of the King-"dome, the Forts, Castles, Ships and Townes, as their proper "Rights, and all the Kings Goods and Houses, as being now (in "regard of their Supremacy) solely at their disposing; and then "too, after all this, they thought fit in wisdome, to Vote the "King to be one that *intends the ruine of these Kingdomes*, that "*abhors His Great Councell*, which speakes nothing but Safety and "Honour to Him. Yea, (and in very deed) He doth Envy those "worthies, that Honour, strength, rule and dignity, which now "by Gods Providence, is so happily cast upon them; even as "*Richard* the Third did grutch at those two innocent Princes, "whose by right the Kingdome was, and thereupon did murder "them, to get the Scepter into His own Hands, and the Crown "upon His own Head: So this man aymes at the destruction of "the most *blessed Parliament*, whose the Kingdome now by right "is, and in whose Hand all Power and Authority is lodged and "fastned, and there like to remain, so long as a drop of bloud is "left in the veines of English-men, who shall fight for them to "maintain it: therefore let all men remember *Richard* the Third "what peace the Land had, after long Wars, when he was once "killed, and let them expect the same now, if this Man (who is "worse then He) could be taken away. And no man need scruple "to do it, for the Supreame Authority now above-board doth

"allow

"allow it; and that is able to make sin no sin, when it listeth; that "hath declared him to *speake destruction* to the Kingdomes, to *abhorre the Parliament*, and never any English King did so, but he "spake *Destruction* to himself thereby; therefore let him have it; "we dare boldly say and assure, that *safety* and *Honour* is not his "portion, but destruction from the Lord is appointed to him, the "Parliament so judgeth, and blessed shall he be, that shal divide "it out unto him. And thus all scruples of Consciences are re-"moved.

I have been the larger in opening the meanings of these men, that I might withall express the ground of their uncouth opinions, and let no good people, who have a Charitable conceit of them, think that I stretch their words beyond their intentions, I would not force any mans faith beyond his judgement, much lesse against the same: wherefore let these few following particulars be considered upon, and I beleeve it will be evident, to every reasonable man, that I have spoken nothing, but the reall desires of their hearts and spirits.

1. Consider the *Nature* of the *Crimes* which most maliciously and falsly they say to the Kings Charge; that He hath *neglected* His office, *Forsaken* His place, that He *Abhorreth* the Parliament, *Walks onely in the Councell of the ungodly*, that he seeks the *Destruction* of three Kingdomes, and is ascended to the highest pitch and throne of wickedness, *The seat of the scornfull*, and there hath *Bound himselfe to sit* and continue; what is all this in effect, but *Away with him from the Earth, 'tis not fitting he should live?*

2. Consider of some of their *Tenents*, which to this purpose they have been a buzzing a long while, and whispering into the mindes of people, viz. *That the King is but onely for the peoples good*, He *is but their Bayliff, their Servant*, and *that the Parliament without him is above him, may wage war against him, may depose him, and turn him out of his Office*, if he be not for their turn; that *they can give Commission to any to apprehend, yea, to kill him*, if He doth oppose them; that *evill may be done to further the Publik good*, and in respect of the end aymed at it is not to be accounted evill; and many such like *Tenents* they have, which let any man consider of, together with their accusations of him, as also what they have done against him, and then say, whether all this doth

not

not signifie, that they would gladly be rid of him, if any would take upon them but to kill him.

3. Consider what high *Holinsse, Wisdome, Justice,* care of the Kingdome is affirmed abroad, and taught to be in them, who take upon them the name of the *great Councell,* or *Parliament at Westminster:* How *infallible* they are preached to be in their judgements, how *unerring* in their Votes and Censures, when in Consultation together; though perhaps, (as particular men) they may chance to Erre sometimes, for 'tis confessed, *all men are subject to Errour*; yet when they are *in Cathedris,* in their seats as Parliament men, they are all as *infallible* as the Pope; and have a power as well as he, to do what they please, to make Evil, Good; and Good Evil: to make Rebellion and Treason, to be Duty and Loyalty; and Duty and Loyalty, to be Rebellion and Treason; to Vote Sacriledge, Murder, and Theft to be no sins; *Killing, Slaying,* and *Destroying* to be acts of zeale and Christian Duty; Yea, what ever they shall authorize with approbation, (as they have done this Libel) must be received without scruple and hæsitation, as pious and godly, though as full of Blasphemy as this same is: Nay, what man living will not conceive, but they who have Authorized this book against the King, will also warrant any man to kill him: to prevent his Capacity of punishing them hereafter for it? and whosoever beleeves it was no sin in the n, to Authorize the one, will not think it a sin in them to warrant the other.

4. Consider how since that *Act of Continuation* of the Parliament they have plainly *denyed* the Supreame power to be in the King, and affirme the same to be in themselves; how they have *suppressed* the ancient *Oath of Allegeance and Supremacy,* and disclaimed them both, and have in the place of them framed a *new Oath* and *Covenant,* which they have put upon the Subjects of this Kingdome; to sweare adherence and allegiance to themselves: how they have made a *New great Seal,* (as if the old one with the King were of no longer use:) How they have seized upon all the *Royalties of the Crown,* and upon all the Kings *Personall Estate,* to be disposed of as their own; How they have executed all *Regall Prerogatives*; How they call all those that do adhere to the King, *Rebells* and *Traitours,* and pursue them as such,

ſuch, with fire and ſword? How they *Hunt the King* up and down the Kingdome, (as if he were become an *out-law*,) ſeeking to murder and deſtroy him? How they (now of late) do all in the name of the Parliament *Onely*, though at firſt til the people were fully ſeduced by them, and ingaged with them, they did uſe the Kings Name together with it; doth not at all this ſpeak plainly, that they thirſt to drink the Kings bloud, and deſire to have it ſhed or ſpilt?

5. Conſider how in their *Notes*, (in this their accurſed Libel *pag.* 44.) they tax the King as faulty, for his Soliciting the *King* of *Denmark*, and other *Proteſtant Princes*, (as they ſpeak) to aſſiſt for the ſupporting of *Monarchy*; doth not this plainly infer that they have concluded againſt the Government here in England, and ſo by Conſequence againſt the *Monarch* himſelf? Doth it not evidently declare, that they account him King no longer? and that all the Supremacy is now in themſelves? Which being ſuppoſed, and withal, that he (according to their Votes,) *ſeekes the ruine of his people*, whoſe ſafety above all things muſt be regarded: It follows of neceſſity, that they deſire the Kings *Deſtruction*, and would have it apprehended, that they do but their duty to the Kingdome in deſiring it.

6. Conſider how they do, (as in their Pamphlets and Sermons) compare the King to *Saul*, *Ahab*, *Nero*, and the like; ſo in their malicious Notes upon his Letters here (*pag.* 48.) they compare him to *Richard* the third, (the moſt bloudy and unjuſt man that ever ſwayed the Engliſh Scepter,) which plainly ſpeaks, that they would have people take him to be ſuch a one, and to have no more true right to the Crown, then that *Richard* had; and that themſelves would be as glad of his death, as *Hen.* the 7. was of the death of that Tyrant.

If theſe particulars (amongſt many others that might be propounded) be conſidered on; I doubt not but all reaſonable men wil yeeld, that I have done the Authours of this *Libell* right, in my interpretation of their intentions expreſſed in thoſe their words againſt the King.

But that I might not leave the leaſt ſcruple in the hearts of any wel-meaning people, that yet remain drunk with a good opinion of their Honeſties; and do in Charity think it impoſſible, that

men pretending so fair, and having so great a name in the world for Religion, should be so Diabolical, and have such Hellish designes: I wil further yet indeavour their satisfaction, (for I doe publikely profess, mine aymes are, to do the work of Christ, in laying open mens Hypocrisie,) that mine abused Country-men, for whom Christ died, might not longer be deceived: which work, (by Gods grace) I shal faithfully pursue, though I meet in the end, with Christs reward, at their bloudy hands, for my labour. Wherefore,

I wil shew, First, that there is no impossibility at all in the matter, notwithstanding their specious pretences which they make: and then it wil further Evidence the verity of what I have said, from their own Tenents.

My Argument for the first is this: Whatever hath been already, may possibly be again: (for, (*saies Solomon*) *The thing which hath been, is that which shall be, and that which is done, is that which shall be done:*) But such men there have been, who *had a name to be alive, when they were dead,* in trespasses and sins; *who said they were Jewes,* (called themselves Gods people,) and were so accounted by others; *When* (in very deed) *they were of the Synagogue of Satan:* therefore 'tis not impossible, but such men may be also in these dayes, which are the *last dayes,* and therefore the worst, the very dregs of time.

Eccles. 1.9, 10.

Rev. 3.9.

Rev. 2.9, 3.9.

For proof of the *Assumption,* let us remember the *Scribes* and *Pharisees* in the Gospel, they had as great a name in the world then, as these persecutors of the King have now, and were as wel thought on by the vulgar, in whose opinions, they were farre enough from those villanies, which notwithstanding Christ did sufficiently discover to be in them; Nay, the people (though themselves were imployed as under-instruments in the very business) were so bewitched with a good conceit of their Pharisaical rulers, (whom they counted the *Worthies of their Nation,*) that they would not at first beleeve, that they had any purpose to kill Christ; for when he said, *Why goe ye about to kill me?* the people replied, *Thou hast a Devill, Who goeth about to kill thee?* they (good folkes) conceived that their Holy and wise Rulers, did onely provide for the safety of Church and Common-wealth, and endeavoured Christs *Reformation,* whom they apprehended to be an

John 7. 20.

an irregular man, one that would not submit His Judgement to the *Great Councell* at Jerusalem; nor be ruled by their *Votes* and *Orders*. Nay the very *Pharisees* themselves, (like these our men) would not owne their own malice against Christ; for when *Pilate* would have delivered him into their hands, to have done with him as they pleased. "O no, cry they, *'tis not lawfull for us to put* "*any man to death*: (they had rather some body else should doe "it for them;) we are too holy to defile our selves with His "bloud; out of pure love to piety, and to the peace of the King- "dome, we have proceeded thus far against Him, and have been "at great Charges with the Souldiers to apprehend Him: and "though you can finde no fault in Him, yet you may be sure on it, "*if he had not been a Malefactor, we would not have brought him* "*before you*: No, no, if we could otherwise have reformed Him, "we would not have troubled your Lordship with Him. But will "you please to heare His Conditions: Why? He would be a "*King*, and Rule over us, and if He be let alone, He wil ruine the "whole Kingdome, and bring destruction upon the *Temple* too, "and to spoyl our Religion: He bestowes *strange Language and* "*Titles* upon us the *Great Councell*, the *Worthies* of the Nation, "(who are a company of Holy and unblameable men, witnesse "all the people) He calls us *Hypocrites, Vipers, and Painted Se-* "*pulchers*, and the like, *which we return not again, but consider with* "*sorrow, that these expressions come from a few Seduced out of his* "*proper sphear*: One that hath *left the Society* He ought to be "withall, and keeps Company onely *with publicans and Sin-* "*ners*, ungodly persons, whose counsells he followes, and hath "set himself in *the seat of the scornfull*: For we take all his Ser- "mons against our Ordinances, and doings to be but onely inve- "ctives and scornes against us, whereby He exposeth us to be con- "temned of the people, as if (according to His saying) *we made* "*the Law of God of none Effect by our Traditions*. When indeed "none can be more zealous for it, then we are; and thus you "see what a Person He is, and what His Merits are. Beleeve it "(Sir) unlesse some speedy course be taken with Him, *Cæsar* (in "whom the Supreame power is now seated, and whose servants "the people now are) will be wronged; and the whole Church; "and Kingdome wasted and destroyed, and this we will boldly

"say: who ever doth not joyn with us against him, is neither a "friend to *Cæsar*, nor to the *Common-wealth*, we are all for the "Publick good, and to preserve that, we desire that this our King, "or rather this man that says he is our King, may be crucified.

To this purpose was the *Pharisees* accusation against our Saviour: of this disposition were their Spirits against the Son of God: (as Scripture teacheth) notwithstanding their Religious pretences, and that opinion of holinesse which the world had of them: it need not therefore be thought an impossible thing; that there should be men of a like spirit, and of a like esteem in these days; and that they should endeavour a like mischief against their Soveraigne. Nothing but the *Heart bloud* of Christ, would satisfie those his Enemies; and can it be any thing but the very heart bloud of the King which these men thirst after? indeed they do not lay any worse things to the Kings charge, (for I will do them no wrong) then those others did to the charge of Christ: And this for the first: *There is no impossibility in the matter.*

2. The truth of my interpretation of their meaning, is Evident from the Tenents which they mention as proper to themselves, at least as differing from ours: *Wee* (say they) *in our Tenents do annex no Infallibility to the seat of a King in Parliament, as the Romanists doe to the Papall Chaire, since all men are subject to errours.*

§. 3. These men desire, (as we learne by their Pulpit Doctrines of us,) that people should beleeve, that those who are for the King, do think of him as the *Romanists* do of the Pope, *that he cannot Erre*, which opinion by these their words they would have the world know, that they disclaim, and truly so do we as much as they; for we never did, nor yet ever dare we, give the King so undue an Attribute; nor would His Majesty suffer the same, were any of us so sinfully disposed: For we boldly affirm, that never King was more Christian then He, in yeelding himselfe culpable, (even in some matters wherein others could see no errour,) that so if possible he might give his Enemies satisfaction, and purchase peace unto his people. But whether it be so or no, they conceive, and report *that* to be our *Tenent:* and we on the other side apprehended theirs to be, that *infallibility is rather in the Parliament*

liament without a King, then in the Seat of a King in Parliament. And our Reason is, there hath been more Infallibility professed in *Parliament*, since the Kings absence from *Westminster*; then ever was before, when either himself, or any of His Predecessours have been there. And though the *Parliament* hath been erroneous and faulty heretofore, by reason of the Kings *faction* mixt therein, (for by that name are modest and Loyal Gentlemen now called) yet that being now purged away, and driven from thence, *Errour* also is vanished with it, and *Infallibility* hath taken up its dwelling there, *ita prædicant, ita clamitant*. And yet by the way, we must tell the world, we beleeve the King hath some friends still within the wals at *Westminster*, even as Christ had at the Jews Councell Table, although (like *Nicodemus*, and *Joseph of Arimathea*) they are over-powred, and reviled, when they speak truth and Conscience.

But to the matter: We must tell these men, that Scripture affords *us* better Testimony for the Kings not Erring, then it doth *them* for theirs; *Solomon* saies, *The Kings Heart is in Gods Hand,* Prov. 22.1. and *a Divine sentence is in His Lips; His mouth transgresseth not in judgment.* Prov. 16.10. We finde not the like expressions in behalf of an *headlesse Parliament*: but because *Solomon* was a King himselfe, *He spake* (they say) *in his own case, and therefore not much to be regarded:* but we will not contest with them at this time about his Authority, we rather yeeld (because *all men are subject to Errour*) *that a King may Erre*: and we adde further that a *Parliament*, consisting of men, *may erre* too; and this Combination of Conspirators, (which to the high disgrace of the Supreamest Court, some call the *Parliament*) doth *Erre* most abominably, both from Gods Law, and the Law of the Land: and this in very deed is our *Tenent*.

And let them deal ingenuously with us, & say, whether *they* do not so *hold of the Parliament*, (though not of the King) as the *Romanists doe of the Pope?* whether by their *Tenents*, the Parliament hath not the same power over Kings, and Kingdomes, as the *Pope* hath by the *Tenent* of the *Jesuits?* The *Jesuites* hold that *the Pope may dispose of Princes and Crownes for the service of God, the good of the Church, and salvation of Souls*: And do not these hold that the *Parliament*, may both order the King, and di-

spose of His Kingdome, as they shall think meet, for the advancement of their *Cause* (which they call Gods) *& pro salute populi?*

Canon Alius causa 15. decret. quest. 6. *Romanus Episcopus Zacharias, Regem Francisorum non tam pro suis iniquitatibus, quam pro eo quod tantæ potestati erat inutilis à regno deposuit*, &c. By vertue of which Canon (say the *Jesuits*) the Pope hath power to *depose* Kings, be they Hereticall or Catholick, of vicious, or vertuous lives, *if in his judgment he findes them unfit*, and some others more capable of Government. And do not these men beleeve the Authority of Parliament, to be as irresistable, as that of the Pope, and their *Votes* to be as ful of vertue as his *Canons*, and altogether as Authentick, even to the deposing of Kings, and disposing of their Kingdomes? *Eudæmon Johannes* in his Apologie for *Henry Garnet*, teacheth, that *Subjects may be loosed from their Oath of Allegeance, and then they cannot*, (as *Emanuel Sa* affirmeth) *be held guilty of Treason, though they conspire the Kings death, because He against whom they conspire, is not their Master or Lord, they being formerly absolved from his obedience.* And hath not the same Doctrine been both taught and practised by these our opposers? Have not they loosened people from their *Oath of Allegeance* to the King, and then put them in Armes, perswading them that 'tis no Rebellion to fight against Him?

The Jesuits in their Chamber of Meditation taught, (as *John Chastell* who gave *Hen.* the 4. of *France*, a stab in the mouth, confessed upon examination) that *it was lawfull to kill that King*, and that *He was now member of the Church, nor ought to be obeyed, or held for King, untill he had received approbation from the Pope.* And one of them in his *Apology* for the said *Chastell* hath these words: *vulnerando Henricum Burbonium, non voluerit ladere aut occidere Regem, etiamsi se talem dicebat, & in quo præter imaginem nihil Regis quam quod genere Regio ortus erat. In striking Henry of Burbon his intention was not to kill the King, howbeit he called himselfe King, sithence he had nothing left, but the appearance of a King being of the bloud Royall.*

Our Anabaptisticall Crew have their *Chambers of Meditation* too, or their *Conventicles*, where they meet with their disciples, to whom they suggest (as also they do in their Pamphlets and Ser-

Sermons) that *the King is no true member of the Church*, (because he dissents from them) *but a persecutor of it*, and is no longer to be obeyed or held for King, then the Parliament or representive Body of the Kingdome, in whom the Supreame power is inherent shall allow him so to be: and therefore being now declared by them, to be an enemy to the Kingdome, and one that seeks the peoples ruine; he is to be accounted but as another man, and hath but the bare *Name* or *Title* of a King, as being borne of that family and stocke, which formerly swayed the Scepter.

Now my Argument from all this stands thus; who ever maintains, that the *Pope* or *Parliament*, may at pleasure alter Kingdomes, exempt people from their Oath of Allegeance, and arm them against their Prince, do maintain, that people in such a case may kill their King: But this (as appeares by their doctrine and practice,) is the *Tenent* of these men, as well as of the Jesuites, *Ergo*, these men also by their *Tenents*, hold it lawfull to kill the King.

The *minor* is proved already, and the *major* is evident to sense and reason: for no man wil doubt, but a King (from whom offer is made to take away his Kingdome,) will take Armes to maintaine his right, and will labour to reduce them to Loyalty that stand armed against him; and in so doing, 'tis impossible but he must run the hazard of his life, since in defending himself, he is resolute (as in Conscience he is bound to be,) not to lose his Kingdome, (which God hath committed to his care,) without the losse of his life it self.

But perhaps some wil say, that in some of their books and Sermons, they disclaim killing the King, yea though he were an Heretick or a Tyrant. Object.

I answer, the Romish *Jesuites* (their Brethren) in some of their books also, have condemned not onely the murdering of Princes, but also Rebellion against them, though Hereticks, and Tyrants; but they meane *sine permissu superiorum*, it is not lawful for a private man to do it (say they) of his own head, untill he be permitted by his superiours; but having leave and countenance from them, *if sentence and judgement be once passed, that the King is a Tyrant or an Heretick, or not capable to govern; then obedience* Answer.

to

to the said judgement is to be given, as to the voice of Christ: So these, when they speak against King-killing, and Rebellion, are to be understood, until the King be declared by Parliament, to be an Enemy to the Kingdome, and to seek the ruine of it; but when this is done, then men may not onely arm themselves against him, but kill him, if possibly they can, and by so doing, they do but the Command of God, and *helpe the Lord against the mighty.* These be the nicetyes of *Romish Jesuites*, and *English Pharisees*, by which they inchant men; they protest Solemnly, that they allow not the murdering of Kings; No, not they: but herein lies the craft, they acknowledge none for Kings, but whom themselves please to allow; and maintain that *to kill a King Whose Government they cannot brook, is not to kill a King, but a man* (as they say) *masked under a Regall Title.*

But indeed some of their faction, have been more plain in their expressions, and disclaiming this jugling distinction, have declared their *Tenents* in down right English, even as *Parry* of old affirmed, that *because Elizabeth stood excommunicated by the Pope, he might lawfully kill her:* And as *Catesby* stood to it openly, that *because the Pope had not allowed the Catholiks to receive* James *for King, the Powder-Treason was a work of Piety.* And as Raviliak affirmed, that *He had reason to kill* Henry *of* Burbon, *because he would make warre against the Pope, and so by consequent* (saies he) *against God, for the Pope was God:* even so in this plain down-right fashion, we have had some of our Parliamentarians, express their judgements, and intentions, that *because the Parliament hath declared against the King, 'tis no sin to kill him*; yea, they have professed that *themselves would do it, if they could reach him*, so long as he is in this condition, not received or allowed on by the Parliament: yea (*Raviliack-like*) they have affirmed that *He wars against the Parliament, and so by Consequent against God*, and *therefore it would be a work, not onely lawfull, but also pious for to kill him*; such expressions have often fallen from the lips of many severall persons among them, who might be named, if we did *Belligerare Hominibus magis quam vitiis.*

And thus the people do now see, how those who pretend to keep them from Popery, do lead them into the deepest ditch, and most Hellish puddle thereof: themselves call the Jesuites *the worst*

worſt of Papiſts; and yet hold with them in their *worſt of Tenents*, onely the difference is this: the *Jeſuites* place power, and infallibility in the *Pope*, and theſe place it in the *Parliament*, for though theſe (our *Subtile Brethren*) will not like *Romaniſts*, make a *Pope* of the *King*, yet they will make one of the *Parliament*, whoſe members are as perfect in their Seats, as *Pontifex* is in *Cathedra*: But I remember a diſtinction which the Secretary of *Charles* the 5. uſed to ſome Engliſh Ambaſſadours, who (upon his complaint of *Pope Julius* the 3. his foul play with the Emperour,) demanded of him, how he being a *Papiſt* could excuſe this unkindneſſe of the Pope towards his Maſter? He anſwered, that *the Pope was an honeſt man, but Julius the 3. was an Arrant Knave*: ſo ſaving the *Honours* of the *Right Worſhipfull*, as they are *Members*, peradventure as they are men, they may be ſubject to errours, and be eſteemed of according to their merits.

SECT. V.

1. *The falſity and injuſtice of the ſaid Charge againſt the King manifeſted in all the particulars.* 2. *Who they are that ſit in the Scorners Chair.* 3. *The Enemies reaſons and ends of Charging the King with their own Conditions.*

BUt we having now ſeen the *Nature* of their *Charge*, we will conſider alſo the *Verity* of it, or the *falſity* rather, for we apprehend it as falſe, as foul; as injurious, as High: were it all true, yet according to Chriſtian *Religion*, and the doctrine of the *Bible*, it were a great ſin in them thus to object it: *For is it fit to ſay to a King, thou art wicked, or to Princes, ye are ungodly?* When Saint *Paul* underſtood *Ananias* to be the *Ruler*, he confeſſed he had done ill, in calling him *whited Wall*, (though indeed he was no better.) But ſeeing there is no more truth at all in the matter, then can be infuſed thereinto by vertue of a Vote: We are moſt confident that at the *Generall Audit*, (when all things and men ſhall be judged, as they are and have been,) it will be found a moſt malicious and tranſcendent wickedneſſe, in theſe men thus §. 1. Iob 34. 18. Act. 23. 5.

to have ſlandred and belyed the Lords Anointed, their own dread Soveraigne. Themſelves know well, that the King *did not leave his place or ſeat at Weſtminſter*, but was moſt violently forced and driven away from thence, full ſore againſt his will, (for the ſafeguard of his life,) by the rude multitudes, who were ſet on work (to be ſo irreverend towards him,) by them that took the Proteſtation to defend him. And they know too, that if the King could by his requeſts and meſſages, have obtained to have had a reſtraint of thoſe ſo high affronts offered to him, he had not withdrawn himſelf from thence: But becauſe we have not (to this very day,) heard of any perſon puniſhed, or ſo much as checked, (for that contemptuous, and rebellious behaviour) by them, whom they call the *Parliament, and the Kings Great Councell*; we do beleeve that (when all Secrets ſhall be opened) it wil be found, that even they, who have now authorized this *Libell*, and in it this impious Charge againſt the King, did then countenance thoſe very contempts againſt him, on purpoſe to force him from them: Wherefore though the King muſt not be ſuffered to enjoy the Priviledge of a *King*, or of a *Man*; yet they might permit him, without blame or grudging, to have the Liberty of the meaneſt *Creature*, in endeavouring to preſerve his own life and being.

And (ſay they) He hath not onely *left his place*, but alſo (as they would have it beleeved,) hath rejected it for ever, hath *bound himſelfe* to come no more there: Yea, And do all his proffers of pardon, all his endeavours for Treaties, all his deſires of Accommodation, ſpeak onely ſo much, and no more? Do his *private inſtructions* to his *Commiſſioners* at *Uxbridge* (before mentioned) evidence this, and nothing elſe? Do his intentions *to make his Queene the Happy inſtrument of renewing the meeting, (if he could have had but any demonſtration, that the Rebells would yeeld to Reaſon, Paper 2.)* diſcover nothing but this? Truely we doe apprehend rather all theſe particulars to be Arguments of the contrary: when God the *wronged* Party, doth *beſeech* the wicked world *to be reconciled to himſelfe*, we apprehend he is willing to pardon all offences, and to be friends with his enemies, if they would beleeve him: So when an *abuſed* Chriſtian King, doth imitate God in this particular, we conceive it rather a ſigne,

2 Cor. 5. 20.

that

that He would be again at unity with His Rebellious Subjects, then that His purpose is, still to keep himself at a distance.

We do finde that such an Accusation or Slander as this is, was once laid to the Charge of God himself by a most disloyall and Hypocriticall people, who having forced the Lord from them by their wickednesse, and driven Him away by their ill usage, and thereby made themselves most miserable, did notwithstanding (as these do) very mannerly, lay all the fault upon Him, as if themselves had been the most innocent, and wel-deserving people in the world: and his departure had been altogether causeless and on set purpose to bring upon the Heads of his people, all those sorrows, which their own ungodly doings alone had effected and procured. *Sion said, the Lord hath forsaken me, my God hath forgotten me.* Nay, (it seemes) they had charged him (as these doe their King) that he had even quite divorced himself from them, *bound* himself to come no more at them, nor to own them for his people; for God argues the case with them, upon such their Charge, and that first in a mild way (as our King hath often done with His enemies) and tels them he had not forgotten them, what ever they said of him; no, *A mother could sooner forget the child of her Wombe, then he could forget them:* though they deserved not to be so well remembred by him. And then (in the beginning of the next *Chapter*) he comes more home unto them, and challengeth, and urgeth them, to bring their proof, to shew *the Bill of Divorcement*, whereby (they said) *he had cast them off:* So may our King call upon these his Accusers, to produce the *Bonds* they talk of, the *Obligations* whereby he hath tyed himselfe *to sit* elsewhere: surely they that read this their *Libell*, may easily beleeve, that if either the *Authors*, or *Authorizers* of it, had any thing to this purpose, tending to the Kings further disgrace or defamation, they would not fail to publish the same in Print, that all the world might see it.

Esay 49. 14.

Vers. 15.

Esay 50. 1.

But as those Accusers of God, failing in their Evidence, had the blame retorted upon themselves, *Behold, for your iniquities have you sold your selves:* So may these Accusers of the King, thus Charging their own faults upon Him, (without any injury) have the same returned upon their own Heads, the miseries which are upon the Kingdome by reason of the Kings absence, they may

thank their own ſelves for: And as the Lord in that place doth further convince them of the wrong they did him, by declaring his continuall readineſſe to help them out of thoſe miſeries, whereinto they had brought themſelves, if they would but heare him, beleeve in him, and truſt unto him; which he proves, by minding them of what he had done formerly, what *Acts of grace* he had paſſed already for their good, inferring thereby, that he was both able and willing to do as much again, if they would but give him leave by taking his word. So may the King, and ſo hath the King, by the very ſame wayes and meanes evidenced his innocency and freedome from thoſe their unjuſt accuſations: what readineſſe hath he alwayes ſhewed in denying himſelfe to ſatisfie them? What *Acts of grace* hath He already paſſed? never any King hath done the like. Let the bittereſt of His Enemies deny it if they can; what could be deſired by reaſonable men, which he hath not offered and promiſed unto them, if they would but beleeve him, and truſt unto him? But this they wil not be brought unto, for it is one of the moſt difficult things in the world, for a Perſon that hath been ſo highly wronged, as He hath been, and intends well, to gain credit from them, that have abuſed him: their owne guiltineſs makes them incredulous, and without *Faith* 'tis impoſſible that either God or the King, ſhould be able to do any
Mat.13.58. people good; as it was ſaid by our Saviour, that himſelf *could doe*
Mar.6.5,6. *no mighty works* in a certain place, *becauſe of the peoples unbelief.* So may it be ſaid of the King, he cannot do that good he would, unto his people, *becauſe of their unbelief.* As God is better then man can *conceive* him to be, ſo the King is better then theſe men will *beleeve* him to be; yea (in regard of their abuſes of him) I may ſay, then they *can* beleeve him to be. It was the ſaying of a good Subject, ſince theſe wars begun, *O that the people of England d d but know their King, they would love him, they would beleeve him, they would not abuſe him.* But we muſt not wonder to ſee a good King in Gods condition.

§. 2. We proceed therefore to their next particular, where they Charge the King, to have ſettled himſelf *in the ſeat of the Scornful*, and we will ſee their truth in that.

Pſa.123.4. The Pſalmiſt informes us, *that thoſe* (onely) *that are at eaſe*, have leaſure to take up a ſitting in that place, and not thoſe that

are

are in an afflicted condition: Did the King live the life of the *men of Westminster*, and had all the wealth and pleasures of this Kingdome at his command; and were he withall of their disposition, indued with their spirits, to act their parts, there might be some probability of truth in this particular; but it being cleane contrary with them, there is no likelyhood at all in it.

1. Had He been a *Subject*, and (by good fortune) chosen *Burgesse* of some Corporation, or *Knight* of some Shire, and sate in the *House of Commons* amongst them at this present, and had concurred, first, in *pretending* to settle Religion, to make a glorious Church, to advance Christ: and then afterward in *consulting*, how to take away the Churches maintenance, to slight the places of Gods Worship, that they might be of no more esteem then common Houses, Alehouses, Barns and Stables: in *persecuting*, *banishing*, and *imprisoning* the Fathers of the Church, and Ministers of Jesus; those in special who have been the greatest opposers of Antichristianity and Popery; and in *giving liberty* to all Sects and Religions, (save only to the true one, which commands Humility, Loyalty, and Obedience) had he (I say) been such a man, and thus imployed; then he might justly indeed have been said to sit *in the Chaire of the scornfull*, and to have exercised his scoffes and scorns against *God himselfe*.

Or 2. had he been one of those, that under pretence of *advancing the Liberty and Happinesse of the Subject*, should vote away the Subjects right to his own goods, sometimes a twentieth part, sometime a fifth part, sometime all; under a pretence *of taking away Monopolies* and Illegall payments, should bring in such new toles and taxations as the Nation was never acquainted with; excize upon bread, beere, butter, cheese, flesh, and all Commodities that are used for the life of man: under pretence of *being one of the good Patriots* and preservers of their country, should raise Wars, cause desolations, burne houses, hire strange Nations with their Countries money, to come to kill their Country-men: under pretence of *keeping tender Consciences from unnecessary matters*, should force upon them unlawfull Oathes, ungodly Covenants, even to the taking up of Armes against their Soveraigne (to whom they have sworne Allegeance) to the damnation of their souls for ever, without deep Humiliation and Repen-

tance: Had the King I say, beene one of these men, and done thus, He might deservedly have been said to have sate *in the Scorners Chaire*, and to have laughed to scorne a *Whole Nation*.

Or 3. had He been one of that number, who *talke* of making the King *a glorious Monarchie*; and yet take from Him all His Power & Authority, not suffer Him to have so much as the *choice* of His own *Servants*, the *Rule* of His own *Family*, the *disposall* of His own *Children*, the *society* of His own *Wife*: That *promise* to make Him the *richest Prince in Christendome*, & yet rob Him of all His Goods and Revenews, and not allow Him so much (if they can help it) as shall buy Him bread to eat, or cloathes to wear; that call themselves *His most Humble and obedient Subjects*: yet obey Him in nothing, but study to vex, and crosse Him in every thing; hire fellowes to hunt Him, to shoot at Him, and (if they can) to kill Him: that *avouch* great love and affection to Him, & desires to *advance* His Honour, and yet Authorize Libells and base Bookes, to defame, slander, and reproach Him: If the King were one of this Generation, and should concurre in such Actions, He might be said to *sit in the seat of the Scornfull* indeed, and to bestow His *Scornes* before all the world upon *His Soveraigne*.

Or lastly, were He one of them, that partly by fraud, partly by violence, having stripp'd their Soveraigne of all His *Weapons*, *Castles*, *Ships* and *Townes*, and of the Hearts of many of His People, and scarce left Him a place to hide His Head in, in three Kingdomes; should maintaine a cursed villaine to proclaime up and down the world, that *He is runne away very Majestically to set up a new Monarchy in the Ile of Anglesey*: this indeed were *to sit in*, and to *fill up the Seat of the Scornfull*: for this is right *Hail King of the Jewes*, which was plaine scorning in the *Hall at Jerusalem*, (according to Scripture) and so doubtlesse, (if Scripture might be Judge) it is in the *Hall at Westminster*. We doe confesse and beleeve, that were the King in this sort qualified, conditioned, and exercised, then that imputation of theirs might be laid upon him: But it being with him as it is, we see no reason above-board, why they should entitle him to *the scorners Chaire*, unlesse his *Magnanimity*, and Christian *Courage* bearing his burden of affliction, be taken to be a contemning and scorning at their malice.

But

But yet they have a *reason* doubtlesse, and *ends* too, for this their charging the King, though they think it fit for to conceale them. I am one appointed of God, to detect the devices of Satan, and to unkennell the thoughts of the wicked; and I dare be bolder with them, then they for their own Credit sake, dare be with themselves, and therefore I shall discover them.

First their *Reason* (I apprehead) is this; *they know themselves worthy to be both abhorred and scorned of all men*; and doe beleeve they are so in the Hearts of all the wise, for their most abominable and grosse hypocrisie; yea, they know in their Consciences, that God scornes at them, (they being exercised as those are whom Scripture affirmeth *God holdeth in derision:*) and therefore they speake of the Kings scorne at them, from the guilt of their own merits and deservings. Psal. 2. 2, 3, 4. Psal. 73. 11, 12 Prov. 3. 34.

Then their *Ends* (I conceive) are these, first, *to make His Majesty appeare abhominable unto the world*, (which is the main scope of all their endeavours) for tis said, *the Scorner is an abhomination unto men*. And secondly, that the blinde and seduced vulgar, might not think them to be guilty of that sinne, which, with so much boldnesse, and bitternesse they doe first of all charge upon the King. It is the knowne policy of a wicked harlot, to call her honest neighbour *Whore* first, and of a pick-purse pursued, to cry *stop the Theef*, that himself might not be suspected to be the man: *You take too much upon you Moses and Aaron*, cryed those Grand *Rebells*, when themselves onely did so: And one who had sold himselfe to work wickednesse, layed it to the charge of good *Elias*, *that he troubled Israel*, becaus his guilty Conscience told him, that the Prophet, and all other honest men beside, had cause to accuse him for so doing; and this is the very case of these men, who (as we see) have done nothing in this particular, without *President* and example; though we confesse in respect of the Circumstances, these men are more bitterly *scornfull*, then ever any were, that we read of in Scripture or elsewhere. Prov. 24. 9. Numb. 16. 1 Kings 18. 17.

It was bitterly done of the *Philistimes*, when they had weakned *Sampson*, and brought him into an afflicted condition, to mock and *scorne* at him in his misery, yet they did not, in those their mocks charge him with *scorning* them; And the Persecutors Iud. 16.

of

of our Saviour did deal bitterly with him, when in derision they *Crown'd* him with *Thornes*, put a *Reed* into his hand, in stead of a *Scepter*, called him *King*, bowed the knee to Him; and then advanced him upon a *Crosse* instead of a *Throne*; yet they did not at that time in their scoffing and flouting expressions say, that *His Crosse was the Chair of the Scornfull*: and that he being fastened to that, did *sit in the Scorners seat*, and scorne at them: But these men are pleased even thus to deale with their King and Soveraigne, as all the world may see by their Language; so that the King hath cause to complain in the words of the *Psalme*, *Our soule is exceedingly filled with the scornings of them that be at ease, and with the contempt of the proud.* And we his Subjects will pray in his behalfe, as the *Psalmist* in another place, *Let the lying lips be put to silence (O Lord) which thus cruelly, thus disdainfully, and thus despightfully speake against the Righteous.* And we are confident (as the Wiseman sayes) that the High and Holy God *scorneth at these scorners, and hath prepared heavy judgements for them.*

Psal. 123.4.
Psal. 31. 20.
Prov. 3.34. 19.29.

Sect. VI.

First, of the Kings Errour in following evill Councellours, and who they were: His Majesty scorn'd at by the Libellers for his tendernesse of Conscience, and hopes in Gods Justice. 2. *The folly and falshood of the Libellers Charge against* Strafford *and* Canterbury. 3. *The Enemies acquit the King of having a voluntary hand in* Straffords *death.* 4. *They hint the right Reason of his withdrawing from* Westminster.

THe next particular which these (honest and good men, as they would be accounted) doe charge their King withall, is, that *He hath walked in the Councells of the ungodly to the ruine almost of three Kingdomes.*

§. 1. Indeed it cannot be denyed, the King hath been exceeding unhappy in his *Councellours*, and himselfe doth intimate that his

walking

walking after their advise, hath been a main cause of Gods judgment upon this Kingdome. His words to this purpose are these (*Paper.* 22.)

Nothing can be more Evident, then that Straffords *Innocent bloud, hath been one of the great causes of Gods Judgement upon this Nation, by a furious Civill Warre, both sides being hitherto almost equally punished, as being in a manner equally guilty: but now this last crying bloud, being totally theirs, I beleeve it is no presumption hereafter to hope, that his hand of Justice must be heavier upon them, and lighter upon us, looking now upon our Cause, having passed by our faults.*

This Christian and pious ackowledgement of the King, these men scoff at, in their Notes upon it, and deride at that remorse of Conscience, which his Majesty discovers, for his permitting the shedding of *Straffords* bloud. *He left him* (say they) *to the Block against Conscience, as is now alleadged*; and again, *Remorse of Conscience suggesteth to the King*, &c. Yea, and they doe seem to glory in what themselves did do, to the spilling of it; and to rejoyce, that none but themselves had a hand in the death of *Canterbury*: Yea, and further how slightfully, (if not scoffingly) doe they speak of the Kings mentioning *Gods Hand of Justice* in the business? Their words are these, *Pag.* 49. Pag. 49.

The King in his Letter of Jan. 14. *takes it as evident, that* Straffords *innocent bloud, has brought the Judgement of this Civill warre equally upon both sides, both being equally guilty thereof: His meaning is, that he and his side, was as guilty in permitting, as the Parliament was in prosecuting: But now for* Canterburies *bloud, that being totally put upon the Parliaments score, he doubts not but the Hand of Justice, will from henceforth totally lay the weight of this guilt upon the Parliaments side.* Libell. p. 49.

(*Yet the Kings Words are,* I beleeve it is no presumption hereafter, to hope that his hand of Justice must be heavier upon them.)

Considering the time when this their scornfull Comment, upon the Kings expressions came forth, *viz.* immediately after

their Victory at *Nazeby field*, by their *Victorious* * *Sir Thomas Fairfax* (for so they call him,) we understand their sence to be this: "The King talks of Gods *Hand of Justice*, and doubts not, "but the same will from the time of *Canterburies* death, lay the "weight of the guilt of bloud totally upon our side: *Victorious* "*Sir Thomas Fairfax* hath answered him sufficiently in that par- "ticular, and declared to the world, what his hopes in *Gods Jus- "tice* are come to; well, let him please himselfe still in those fan- "cies, so long as we have the hand of *Victorius Sir Thomas Fair- "fax* on our side, we will give him leave, to flatter himself in that "*Hand of Justice* he speaks of, &c.

* Yet should God incline the Heart of Sr Thomas Fairfax to adhere unto his Lord and Soveraign, no doubt but some of them would as much revile him in their language, as now they seem to honour him, with the title of Victorious: Which indeed they have sufficiently done since the Kings deliverance from Holmeby.

And yet let these *scoffers* of these *last times*, that say, *Where is the promise of his comming? for since the father fell a sleepe, all things continue as successfull as they did before*; let them (I say) know, that *Gods Justice* may awaken soon enough, to their Confusion. *Quod defertur non aufertur*, the longer the blow is in comming, the heavier will its fall be: *Fortuna belli semper ancipiti in loco est*, the *day of the Lord* will come *suddenly* upon them, *as a thief in the night*. *Quos dies vidit veniens superbos, hos dies vidit fugiens jacentes.*

But they go on in that place, and inform us, who those ungodly ones were, whose Councell in this other place they say *the King has followed, to the ruine almost of three Kingdomes*, Their words are these.

Libell. pag. 49. *The truth is*, Strafford *and* Canterbury *were the chief firebrands of this war, the two ill Councellours, that chiefly incensed the King against the Scots, and endeavoured to subject all the three Kingdomes to a new Arbitrary Government, and are now justly executed for attempting the subversion of that Law, which the King has perfected since.*

§. 2. Because dead folkes cannot speak for themselves, and because it is so Voted, therefore *Strafford and Canterbury were the chief fire-brands of this war*, and so for truth it must be taken; though one of them was quite extinct, a year before this war begun, and the other kept, by his Accusers in so close obscurity, that his sparkes, (if he had any in him to this purpose) could not possibly flie abroad. But let me ask a question, did not the wisemen of the Kingdome, quench these *fire-brands* to prevent the *flame?*

how

how came it then to break forth after they were extinguiſhed? had they lived, been both at liberty, and afforded their full concurrence, could poſſibly the *flame* have been more great and detrimentall? Againe, why was not the imputation proved, (at leaſt) againſt *Canterbury*, who lived almoſt three years after the war was begun, when they wanted matter to put him to death? Surely the Law hath ſo well provided, in a caſe of this Nature, that if there had been any ſuch matter, His Enemies ſhould not have needed to ſolicite, for the peoples *Votes* and *Hands* to get him diſpatched: But it was *Canterburyes* Honour, to drink of his Maſters cup, *The voices of the people, and of the Prieſts prevailed.* Luk. 23. 23. And indeed theſe quenched *fire-brands*, were ſo farre from kindling this fire, that we apprehend rather, they were quenched to this end, leſt they ſhould have hindred it, from being kindled: When *Charles* was King, and *Strafford* Deputy of *Ireland*, and *Canterbury* Metropolitan of this Church, we had no warres in *England: Straffords* bloud we grant was a *fire-brand*, which we, (with the King) beleeve ſtill burnes upon us, his Prayers at his death, (to the contrary) could not ſtop the cry of it, from pulling downe of vengeance: And *Canterburyes* bloud (we feare) will cry louder yet, againſt the people of this Land; who by giving their *Votes*, (where the Law gives none) to take away his life, have cryed out againſt themſelves, *His bloud be upon us, and upon our Children.*

But ſay theſe men, (who never ſlandred any but their betters) Mat. 27. 25. *Strafford and Canterbury were two evill Councellours*, (and yet *Strafford* and *Canterbury* dyed like two Chriſtian Martyrs; and might the latter end of their Accuſers, be but like theirs, it would be their happineſſe in one kinde, and ours in another.) *They chiefly incenſed the King againſt the Scots:* (but they did not ſtir up the Scots againſt the King, in provoking them to an inſurrection; nor did they hinder the Kings Act of mercy and pardon towards them afterwards, much leſſe did they after that *Act of Pacification*, with that Nation ſend for thoſe *Scots* into *England*, and hire them with Engliſh money, to cut the throats of *Engliſh men:* Had they been *Councellours* in ſuch matters, they had been *ill Councellours* indeed.)

But ſay they, *Strafford and Canterbury endeavoured to ſubmit*

all these three Kingdomes to a new Arbritrary Government, and were duely executed, for attempting that subversion of Law, which the King hath perfected since.

It was wel, they did but *endeavour a new Arbritrary Government*, not erect it; they did but *attempt a subversion of Law*, not effect it; but some others since their times, have gone further, and turned all *Law* into *Vote*, and all *Justice* and *Reason* into *Violence* and *Will*: For if there be this day, in *Europe*, a more Arbritrary, cruel, and butcherly Government, then hath been exercised in England by some since *Strafford* and *Canterbury* were set aside, from having to doe in the world, my reading failes me; if to take away lands, estates, goods, good name, and lives from men, without any allegation of Law, or reason, but only *the Parliament judgeth so*; or, *the People will have it so*: if this be not *Arbritrary Government*, I know not what is: therefore if *Strafford* and *Canterbury* were justly *executed*, (as these say) for attempting; let all men judge, how deservedly ought these others to be *executed* for accomplishing such designes?

But these men tell us further, that *the King hath since perfected that subversion of Law, which those his ill Councellours had formerly attempted.* 'Tis too well known, that the customary way of these mens Honouring the King, is by casting on him, the scandall of their owne doings: The *Law* we confesse is subverted, and overthrown, but the King can no more be said, to have done the same, then *David* could be said to have killedd *Abner*, and *Amasa*, because he was the *Soveraigne* to those sons of *Zeruiah*, who did the deed, and were so subtile, and strong, that he could neither restrain them from it, nor bring them to condigne punishment for it.

And let all modest and ingenuous men observe, how desperate, and bold these men are, in their aspersions against the King: they affirme, *He hath subverted Law, and walked in the Councell of the ungodly, to the ruine almost of 3. whole Kingdomes.* They could have said no more, if when the *Militia* and *Power* were in his sole hands; things, had been, as now they are: But we, and themselves too, can all witnesse, that when the *Parliament* met, no drop of bloud was yet spilt in *Ireland*; no Commotions were stirring in *Scotland*, for the King by his *Grace* and *Goodnesse*, had allayed

allayed all; nor was there any complaining of Souldiers, nor plundering in the ſtreets of *England*: all the three Kingdomes were in peace; and to continue them therein, the King calls a Parliament, and gives power to the Members thereof, and encouragement withall, to ſettle all things both in Church and Common-wealth, for the Subjects benefit, even as firmly as themſelves (who were intruſted and choſen by their fellow Subjects for that purpoſe) could poſſibly deviſe. He denyes them nothing in purſuance thereof, ſuffers them to call all ſuſpected officers and perſons to account, not excepting *Strafford* or *Canterbury*; and further to aſſure His people of His ſtrong deſires to continue their happineſſe, He ſettles a *Triennial Parliament*, as the moſt ſpeciall mean to prevent *ill Councellours* in after-times: yet theſe Accuſers tax the King *of perverting the Law*; and ſpeak as if the three Kingdomes had been at the very brim of deſtruction, and quite ruined ere this, if the power had not been taken out of His Hands, by thoſe, who (by their meekneſſe, wiſdome, and frugality) have put all the ſaid Kingdomes into a more hopefull condition of preſervation, (as it muſt be beleeved, though againſt all ſenſe and experience) then they were in before.

Indeed had thoſe *undertakers* done that work for which they were ſummoned, and called together, the Kings good Subjects, in all His Kingdomes, might have had cauſe of mentioning their names with perpetuall Honour: but they (as it ſeemeth) envying that happineſs which their fellow Subjects were likely to enjoy, by thoſe new enacted Lawes, and eſpecially by the *Triennial Parliament*; fairly pretending other matters, did get the ſame *Act* preſently made uſeleſſe, by another, for the continuation of *this*: which hath created themſelves, (as they ſuppoſe and intend) *perpetuall dictators*, and all their fellow Subjects *perpetuall ſlaves*. For let theſe *perpetuall great Councellours*, approve themſelves never ſo evill, and detrimentall to Church and State, yet the poore Subject muſt be forced by the *Militia* (which they have got into their hands) to beleeve them unerring; for He ſhall have no benefit by the *Triennial Parliament*, to examine their doings.

And hence alſo it is, that they have balked the triall of men

by *eſtabliſhed Law*, and (conceiving themſelves above it) have ſhunned to puniſh for thoſe faults which the *Law* condemneth: and to ſhew the Omnipotency of their power, have paſſed ſentence of death, where the *Law* condemneth not, though Scripture teacheth, that *Where is no Law, there is no Tranſgreſſion*: the giving way to which very thing, was, and is a trouble to the Kings Conſcience, and the cauſe of His firſt diſlike of their Courſes, witneſſe their owne words which are to this purpoſe.

Libell p. 49. *The King adjudged Strafford worthy of death, yet not for Treaſon as it was Charged upon him, but not being able to ſave his life, without uſing force, and finding force very dangerous, He left him to the block againſt Conſcience as is now alleadged.*

§. 3. That the *King adjudged Strafford worthy of death*, for any thing, is more then we heard before, nor have we any reaſon to beleeve the ſame now, upon the bare report of theſe men; yet to doe them a courteſie, we may ſuppoſe it to be as they ſay, for the preſent; and then it followes, (as all may ſee) that they doe not Charge the King for deſiring to ſave *Straffords* life abſolutely, (for they ſay *the King himſelf judged him worthy of death:*) but for being againſt his *ſuffering for Treaſon*: So that (in brief) the Kings ſinne only was, according to the Teſtimony of His moſt deadly Enemies) *He would that Strafford ſhould have ſuffered death, only for his faults, and not for that, whereof he was not guilty.* As became a righteous Judge, the King would have had His *Great Councell*, to have done *Juſta, Juſte*, Righteous things in a Righteous manner; as conceiving that way of proceeding to be moſt acceptable unto God, and moſt likely to continuate his bleſſings upon the Kingdome: but being not able by faire meanes to perſwade them to that; and conſidering that to uſe *force* might be a remedy worſe then the diſeaſe, the bloud of many innocent perſons, might be ſpilt to ſave one; and yet perhaps (the power and the malice of the Adverſary being ſo High, that one not ſaved neither) He was conſtrained *againſt His Conſcience to leave him to the block*; and for His being ſo tender Conſcienced in this caſe, He is thought worthy of *Scorne* by theſe men, (His moſt Religious, Obedient, and loving Subjects.) *He left him to the Block againſt Conſcience* (ſay they) *as is now alleadged.*

But

But indeed, they have sufficiently by these their words acquitted the King to the whole world, of having a voluntary hand in the spilling of *Straffords innocent Bloud*, (for so it may be called, because he was innocent of that for which he suffered, though in some other respects, (if it were true as they say,) he might be *adjudged guilty:*) and like them that cried, *his bloud be upon us, and upon our Children*, they take the matter wholly upon themselves; for which we thank them, and for which we beleeve that God in his due time will remember them.

By those their words they have also well hinted to our understandings, how farre, and in what sort the King *hath walked in the Councells of the ungodly, to the ruine* (as they say) *almost of three Kingdomes:* To which purpose they proceed further, (in the same place) and say,

Canterbury *remaines in the same case, and now remorse of Conscience, (or rather the old Project of altering Law) Suggests to the King, that if no restraint be used,* Straffords *President will cast* Canterbury, *and* Canterburies *all the rest of the Conspiratours, and so the people will make good their Ancient freedome still.* Libell. p. 49.

Had these men remembred where all the *old Projectors* and *Monopolizers* now sit, and on which side they doe *Militare*, or had they bethought themselves, how unable they are to instance, in any one *good Law*, which the King did ever *alter*; they would certainely have omitted their malicious Parenthesis: But by their putting it in, they give us to see, that they will not forget *their old Project* of casting their owne faults upon the Innocent.

But what doth the *Old project of altering Law suggest to the King?* Why (say they) *that Straffords President would cast Canterbury:* But had not they provided a remedy against that suggestion, by ordering that *Straffords President* should be no *President* to cast others by, in after times? If there be any *vertue* in their owne *Order*, or rather *Honesty* in them that made it; we cannot see how *Straffords President* could be any prejudice to *Canterbury:* For who shall urge it against him, but onely themselves, that made it uncapable of being urged? We cannot possibly suppose, that were the King such an *alterer of Law*, (as they would have it beleeved) that he should desire an alteration of that

that *Ordinance* to the dammage of *Canterbury*: nor is there any other *Law* capable of alteration, (as we conceive,) whereby *Straffords Preſident* might hurt him: But when that Ordinance was made, the Authors of it had reſpect only unto themſelves, for intending then to go in thoſe wayes, for which they had condemned *Strafford*; they did wiſely provide that his *Preſident* ſhould not be in force in after-times againſt themſelves: Nor (indeed) did they then know, they ſhould need to make any uſe of *Straffords Preſident* againſt *Canterb.* or againſt any other of the Conſpirators, which they talk of: the mens heads were full of buſineſſe, they could not fore-ſee, or fore-think of all things at once: nor did they remember things paſt, when this particular paſſage was written, and authorized to be publiſhed; but it makes for my purpoſe, and helps me well, to evidence to the world, what good Hearts they beare unto their Soveraigne: And what ſtrong Arguments they have to prove him to be an *Alterer of Law.*

§. 4. But the main thing we learn from thoſe their words, is this, (though Hatred will not let them ſpeak it in modeſt termes:) when the King perceived by their proceedings with *Strafford*, what the Courſe was which they would take with *Canterbury*, and the reſt, (whom malice and faction would make *Delinquents*,) and obſerved their deſigne, to have him to concurre with themſelves, in condemning the Righteous, which he found his *Conſcience* would never digeſt: for it (being of a more Divine and tender temper then theirs,) was ſmitten with ſad *remorſe*, for what was already done, (though ſore againſt his will,) and fearing, if he walked any longer, (though by enforcement,) in thoſe their *Councells*, Gods wrath might fall down more heavily yet upon him, and his three Kingdomes: He therefore removed himſelf, from their *Aſſembly*: this is the thing which they intimate unto us. And here let us with Reverence and admiration obſerve the hand of the Almighty God, over-ruling the tongues and pens of theſe men; they had formerly taxed the King for leaving and *abborring* (as they were pleaſed to ſpeake) *his ſeat in Parliament*, which they ſuggeſted, he did on purpoſe, *to ſpeake deſtruction to his people*: but here, unawares (it ſeemes) unto themſelves, God makes them declare the true reaſon of his departure thence,

thence, to be, *that he might not speake destruction to his people, but safety and Honour still if possible*, that he might not imbrew his hands in the bloud of innocent and Loyall Subjects, against *Law* and *Conscience:* yea surely, lest the rest of that guilt of bloud which he saw was likely to be spilt, should be charged upon the Head of him, and his posterity: He withdrew himselfe from their society, and did for the present, even *abhorre* to be amongst them: When God pleaseth (we see) he can make men speak truth, whether they will or no.

And truly let any man who hath *Conscience* judge in the matter, whether the King did not do prudently, and conscientiously in his forsaking them, when he perceived their purpose and resolution was, to have him sit there amongst them, onely with a *Reed* or *Pen* in his Hand, to signe and own, as his *Act* and *Deed*, whatever they alone should vouchsafe to do; that so they might cast the blame and *Odium* of all their Injustice, afterwards upon him; which is most apparent they would have done, if he had stayed; for being by his departure, frustrate of such their intentions, they seem to cast it all upon the *people*, by those words, *if no resistance be used*, Straffords *President*, *will cast* Canterbury, *and* Canterburies *all the rest of the Conspiratours, and so the people will make good their ancient freedome still:* As if the *people* of their own accords, without being requested thereunto, or sollicited by others; for the upholding and making good some *Ancient Priviledge*, which they formerly had enjoyed, and now (if the King were able to make resistance) were in danger to be deprived of: Had desired that those men, *(Strafford and Canterbury)* should be put to death, onely by their *Votes* and not by *Law*.

Indeed I read that in Heathen *Rome*, the People had such a *Custome*, to voice men to death; (and such men they should commonly be, as had done the Common-wealth best service,) and from the Custome perhaps it was, that *Pilat* a *Romane* Magistrate, did permit the people of the *Jewes*, (against all *Law* and right) to voice Christ to be crucified: But I never heard that the people of *England* were wont to do so in any age, till this new *Arbritrary Government* was set up: And we beleeve it will be easier for these Libellers, to make the people, (as the world now

goes with many of them) *Pagans* and *Jewes* in such desires, then to prove that any such *Custome* did ever yet hitherto belong unto them; nor will it availe much to the peoples comforts at the great day, or to their own securities in the mean while, if now they should purchase any such *Priviledge*.

But I leave the *People* to consider of this matter themselves, and returne to these *King-accusers*; who have themselves well answered their own accusation against their Soveraigne, and declared the true Reason of his *leaving his Seat at Westminster*; to which they might have added another, *viz. Gods calling him from thence*, both by his Word and Providence.

Prov. 1.10. 1. *By his Word*, which a King, as well as another man, is bound to observe, and give heed unto: *My Sonne, if sinners entice thee, consent thou not: if they say, let us lay wait for blood, let us lurke privily for the innocent without cause, &c. My sonne, walke not thou in the way with them, refraine thy foot from their path, for their feet run to evill, and make haste to shed blood.*

2. *By his Providence*, in his permitting the tumultuous people to rise against him, and to force him from thence, *Consule providentiam Dei, cum verbo Dei*, (sayes one) and when with the *Word*, Providence concurs, there is doubtless a speciall call from heaven.

But the King having these grounds of withdrawing himselfe, some may wonder why in that former place, they so heavily charge him, *to have walked to the ruine of his three Kingdomes, by abhorring his Seat and Councell*: as if his leaving that were the sole cause of all our woe.

I answer, in a word, Their reason, I conceive, is, because the King being of a soft and tender conscience, is unwilling *to beare the guilt*, therefore he shall (whether he will or no, if they can help him to it) *beare all the blame*; being unchargeable of *reall* evils, he shall be burdened with *imaginary*; the Devill and his Members desire no greater advantage against those they hate, then to see them meekly scrupulous; nor doe they please themselves better in any thing, then in loading with slanders, and tormenting the righteous, when they see them to be in an afflicted condition. *Shimei* cursed his Soveraigne, and falsly called him *A bloudy man*, and the *destroyer of Sauls house*, because he saw him in a low condition: So these men fancie they may say any evill against

against their King, because he is in an *afflicted condition*; they may speak to his *farther griefe*, because he is *already grieved*. But as *David* in that place sayes, so say we, *It may be the Lord will look upon the affliction of his Anointed, and will requite good the sooner to him, even for these their accursed and false scandals of him.* And O our God, our eyes are towards thee, we will waite for thy salvation.

And thus I hope, I have now made it apparent, that there is as little of *Verity*, as there is of *Piety*, in that reproachfull Charge, which these ill disposed Libellers, these *Martin Mar-kings* have cast upon their Soveraigne; now we shall observe how they proceed. They address their speech to the Reader in generall, whom they suppose to be either a *Friend* or an *Enemy* to their cause, and say,

If thou art well affected to the Cause of Liberty and Religion, which the two Parliaments of England *and* Scotland *now maintain, against a Combination of all the Papists in* Europe *almost, especially the bloudy Tigres of* Ireland, *and some of the Prelaticall Court Faction in* England, *thou wilt be abundantly satisfied with these Letters here Printed, and take notice how the Court hath been Cajold by the Papists, and we the more beleeving Protestants by the Court.* Libell.

SECT. VII.

1. *What that Liberty is, which the pretended Parliament doe maintaine.* 2. *And what that Religion may be, which they are about to set up: Reasons to shew it may haply be the Popish, or peradventure the Turkish.* 3. *Six Arguments to prove, it cannot be the Christian Protestant.*

THE Reader may be *well affected* to that *Reformed Religion*, which Gods holy and pure Word teacheth, which the Church of *England* this fourscore yeares last past hath publikly professed; and to that *Liberty* which Christianity alloweth, which the Subjects of this Land above any other in the World, §. 1.

most happily have enjoyed under their Soveraigne Princes; and which the Parliaments of this Kingdome (before this) have concurred in the establishing of; and yet no way *affected* to that *cause of Liberty and Religion*, which these men speake of: Nay, if the Reader may judge of *Liberty* and *Religion*, by its fruits, (according to Christs Rule) He being a Christian, must needs loath their *Liberty*, and being a Protestant, must needs hate their *Religion*.

For (first) what is that *Liberty* which they maintaine? If the uncontrouled practice of those that be obsequious to them; or if their own *Acts* and *Ordinances* may speak; it is such a *Liberty* as *Turks* exercise over Christians; or as *Canniballs* in the Western World exercise over their fellow-Heathens; or as Beasts of prey doe practice upon inferiour Creatures. A *Liberty* which only the strong can enjoy, but the weak and feeble are the worse for. A *Liberty* which Lyons, Wolves, and Kites may thrive upon, but Lambes, Kids, and Doves will be undone by. A *Liberty* for them that have Might and Power, to take away their neighbours goods by Sea and Land. A *Liberty* to *Kill*, *Slay*, and *destroy* (*Cain*-like) their owne Brethren, whom they hate; or that be not of their opinion. A *Liberty* to doe as * *Enoch ap Evan* did without danger of Hanging. A *Liberty* to Steal; a *Liberty* to Lye; a *Liberty* to Slander and Raile upon their Betters. A *Liberty* which the Devill liketh above all things. A *Liberty* to break the Oath of Allegeance, and all Gods Commandements, (so they observe the Ordinances of Parliament.) A *Liberty* to be of any Religion, save only of the True. A *Liberty* for the Child to Rebell against the Parent, the Servant against his Lord, and for the Base to rise against the Honourable. A *Liberty* to shake off the Yoke of Subjection and Obedience to their Soveraigne. A *Liberty* to take from Him, what God hath given Him, Authority, Power, Wealth, and Honour. A *Liberty* to mock Him, to scorne at Him in His Affliction, to write Libells against Him, to hunt Him up and down His Kingdomes, like a *Partridge upon the Mountaines*; to murder Him if they can. A *Liberty* to *Vote* away mens Estates, and to voice away the lives of their fellow-Subjects, when there is no Law to condemne them. In a word, a *Liberty* for every man, to doe what is right in his owne eyes,

* See the looking-glasse of Schilme, by that Learned Minister of Christ Mr. Peter Studley.

eyes, or as himselfe lusteth, provided that He will take part with the Parliament, (as they call it) against those whom they please to judge their Enemies; we doe not say, that all particulars that be on that side, doe act all and every of these things, but they may, if they have power, and a will thereto, for they have *Liberty* as well as the rest of their faction, (who are already *the Servants of Corruption*) this is that *cause of Liberty* which they maintaine.

Now (in the second place) for their *Religion*, what is that? §. 3.
Truly we cannot tell, unlesse we say of it, as was wont to be spoken of that of the Papists in the Prayer, on the fift of *November*, *Their Religion is Rebellion, their Faith Faction, and their Practice Murdering of Soules and Bodies.* For since they have pulled downe, and discountenanced the *Religion* of Jesus Christ established amongst us, (which was a *Religion* of Peace, Patience, Obedience, Love) they have not given us a plat-forme of any, that we might know what Faith they fight for; what *Religion* in particular it is which they maintaine; we confesse we are yet to seek what tis they aime at: sometime we see occasion to think tis the *Popish Religion* which they are setting up; sometime, that tis the *Turkish*; we cannot imagine that it can be the Christian *Protestant Religion*, for that is it which they only labour to destroy.

When we observe how they deny the *Kings Supremacy*, not only in Spiritualls, but also in Temporalls; How they take upon them to absolve from the *Oath of Allegeance*; to loosen Subjects from their Loyalty, to raise Rebellions; How they allow of King-slandring, King-hunting, King-killing; How *they make Gods Commandements of none effect by their traditions* and Ordinances, preferring these before the precepts of Christ, in their inflicting greater penalties for the not observing them: How they challenge infallibility unto themselves, requiring Faith and Obedience to their dictates and judgements; the people must beleeve *as the Parliament judgeth*, they must hold the opinion of not Erring, and of the necessary assistance of Gods Spirit in the Parliament *Committees*, as the *Romanists* conceive to be in their *Papall Consistories*: They must fancy in them a like unlimited Authority, to dispense with Gods Lawes against theft, murder,

oppreſſion, and the like, as ſome *Papiſts* doe, to be in the *Pope*; and as what is done by his Command, ſo what is done by theirs, muſt be beleeved to be done by Gods. As he will be accounted *Gods Lieutenant*, ſo will they, by a Commiſſion of their owne making; as what is done, for the advantage of his See, ſo what is for the furthering of their deſignes, muſt be apprehended to be done for the upholding of Chriſt; and as tis taught by ſome of the *Popiſh* Clergy, that whoever is out of *Papall Obedience* muſt undoubtedly periſh; ſo hath it been Preached by ſome of the Parliament Miniſters, that *Whoever is not under the Obedience of Parliament, is a Malignant, and in ſtate of Damnation.*

When I conſider of theſe and ſuch like particulars, & withall how bold they are with the Scriptures of God, in corrupting with their falſe gloſſes and interpretations *à la mode de Rome*, the pure text and Word of God, forcing it to ſpeake againſt it ſelfe, in furtherance of their cauſe. How Saint *Paul* himſelfe is in danger of an *Index Expurgatorius* from them alſo: how he hath been cenſured already, for his ſpeaking ſo broadly againſt the ſinne of Rebellion; to ſpeak in thoſe points or places, *rather as a Politician, in reſpect of the times wherein he lived, then as a Divine:* Conſidering alſo, how they ſhun diſputes with us, whom they account their adverſaries, (as the Papiſts were wont to doe:) How they inhibit the reading of our Bookes: How they command the ſimple people, (who are their Diſciples) not to joyne with us in our Prayers to God, or in our praiſes of God, yea, taking an Oath of ſome of them to that purpoſe: no, the *Wife* muſt not pray with her *Husband*, nor the *Childe* with his *Parent*; if the Husband or Parent doe profeſſe themſelves for the King, and for the ancient eſtabliſhed *Church* of *England*, (as we are able to prove by particular Examples.) In a word, conſidering how they purſue us with lies and ſlanders; how they impriſon us, and force upon our Conſciences, ungodly Covenants; How they perſecute with fire and ſword, all that be not of their opinion, (as the *Papiſts* of old were wont to doe.) How like to the proceedings of the *Popiſh Inquiſition*, theſe of their *holy Houſe* are, in diverſe particulars, which might be inſtanced in; when we doe conſider of theſe, and many ſuch like matters, wherein they imitate thoſe of *Rome*, we thinke it to be the *Romane Reli-*

gion

gion which they mean to maintaine, and set up amongst us. Not that we thinke they will admit of the *Popes Authority*, for they intend to be *Popes* themselves: as *Henry* the 8. disclaimed the *Popes Supreamacy*, but retained many Points of his Religion, so perhaps will they doe: these be our thoughts sometimes.

But then againe, we fear it may be the *Turkish Religion* which they mean to advance, when we consider what correspondency they have with the *Turkes* in diverse things, *viz.* How they have sold and made money of Christian men, which none in *Europe* save onely *Turkes* are wont to doe: How it hath been propounded among some of them, to send to *Argier*, and to sell for slaves the *Messengers* of JESUS CHRIST, together with others of their Country-men (of better Condition then themselves) whom for their Religion and Conscience sake they have imprisoned. How themselves are turned to be robbers and Pirats like those of *Argier*, making all their own, which by rapine and violence they can get from Christians: How they have suffered those theeves (their Brethren) to steale away Christian Children, from these our Coasts, while themselves (possessing our means of defence) have stood still looking on, or else were busie in the *interim*, in taking away our goods: when we consider of these things; and also how they have chosen for the Propagation and maintenance of their *new Religion*, to walke rather in the way of *Mahomet* then of Christ, we conceive that they intend rather to be his Servants. For *Mahomet* did set up his Religion by fraud and force of Armes, by the sword and shedding of Bloud, and so doe these endeavour to set up theirs. *Mahomet* layed to perpetuate and continue his Religion, by introducing of ignorance, by deposition of Schooles and Universities, by banishing of Learning; which is the very method of these men: whereas the way of Jesus Christ, (whom the Christians worship and obey) was clean contrary: And the *Turkes* have judged of their cause and Religion by their military successe, they thinke and plead it to be the best, because the most prosperous: so these men conclude by the same rule, that their cause is the better, because at the present, tis the most successefull. These be our thoughts, and the grounds of our fears at other times, concerning

ning the Religion which these *new Religion makers* doe intend to set up and maintain.

§. 2. But what ever *Religion* it be, which they shall chance upon, we conceive tis resolved amongst them, it shall not be the Christian *Protestant Religion*, what ever their outward pretences be, for this is that, which they labour only to destroy, as appeares by many particulars.

1. *By their persecuting and abusing the King*, who is the chiefest Prince in the World, that publikely professeth himselfe the *Defender of the Protestant Faith:* and who hath maintained it in the greatest tranquility and glory that ever it enjoyed since Christs time; to whose Bosome all Christian Protestants in *Europe* have had recourse for relief & comfort, in dayes of darkness and Affliction: This Prince, this Man of Gods right Hand, this Sun and Shield of distressed Christians; have these men laboured to obscure and darken, by lyes, slanders, and reproaches; to weaken, and disable, by taking away his Authority, Wealth, and Power; to depose and murder, by hunting of him, shooting at him, and Rebelling against him; to the end he might never more be a nurcing Father to the persecuted Flock of Jesus: That the Sheep of the Lord, when worryed by Wolves in other Nations, might flye no more unto him for refuge; that the Lambes of Christ, which this Church under his Command hath brought forth may no longer enjoy pasture under so safe and so indulgent a Keeper.

2. *By their discountenancing, Banishing, Imprisoning*, and *Murdering the Fathers* and *Doctors of the Protestant Christian Church*, those in speciall, who have been the chiefest pillers and upholders of its glory; and strongest Champions against Antichristianity in their Generations; whose Workes and labours are Famous through the Christian world; and whose Names after-Ages will not mention without Admiration: of which number are the these most Reverend, Grave and Learned Prelates and Doctors; Doctor *Laud*, Arch-Bishop of *Canterbury*, and Primate of *England*. Doctor *Usher*, Arch-Bishop of *Armagh*, and Primate of *Ireland*. Doctor *Davenaunt*, Bishop of *Salisbury*. Doctor *Morton*, Bishop of *Durham*. Doctor *Westfeeld*, Bishop of *Bristoll*. Doctor *Hall*, Bishop of *Norwich*. Doctor *Ward*, Professour

of

of Divinity at *Cambridge*, Dr. *Featly*, Dr. *Holdsworth*, and many more of high worth and learning,) some of whom are already murdered, and forced out of Gods vineyard into their Graves, by the Cruelties, Oppressions, and unkindnesses of these men: Others of them are now in persecution and banishment, and others in Bondage and Prison for the Gospell of Jesus; all of them in such a low, and disgracefull Condition, that (unlesse by their patience and example in sufferings,) they can do the Saviour of the world no more service.

3. *By their exposing to contempt and beggery all that were in the Office of the Ministry*, (those onely excepted who to satisfie their lusts, were willing to make shipwrack of a good Conscience, and to Apostatize from the Faith received; to renounce the meek and peaceable Doctrine of the Gospell, which they had formerly taught; and to preach in the stead thereof, Sedition, Rebellion, War and Bloud; stirring up the members of Christ, to *Kill*, *Slay*, and *Destroy* each other, according to the tenour of certain bloudy and Antichristian Ordinances:) but all that held fast to the *Testimony of Jesus*, they have disgraced, defamed, silenced, banished, and beggered; Yea, one of the first things they set about, at the beginning of their meeting, was to make Gods Prophets, *the scorn of the World*, vile and contemptible in peoples eyes, that what ever they should preach, might not be beleeved; which they indeavoured, and in part effected, by giving publike liberty, to all that would, to bring in what accusations they pleased against them; which were received and beleeved, without proof, though the informer were the most stinking drunkard, and vilest blasphemer, in the Countrey; and the Ministers, some of the most painfull and conscientious, yea, were it never so evident, that malice alone, set the *Accuser* on work, to revenge himself, upon the *Minister*, for his indeavouring to reclaime him from some sin; yet should the said *Accuser* be openly countenanced and encouraged, by some of the shameless members; and the *Messenger of God* scorned, set at nought, his living sequestred, his person imprisoned, his wife and children turned out of doores, and all that he had taken from him; and the Honester the man, the worse used alwayes, for by his known honesty, he would doe Christ the more service (if let alone,) and their cause the more dammage: and

this sufficiently speakes their malice against Christian Religion. But

4. It appeares further by *the endeavours of some of them, to take away all certaine and settled maintenance from the Ministers of Christ* for time to come, that they might not have hereafter, any outward encouragement to set up his Religion againe: *Judge Cooke* in the Bishop of *Winchesters* case out of *Ecclesiasticall* story observeth well, (and these men it seemes have also noted the same) that this was the course which *Julian the Apostate* took in his dayes: He having a purpose (as these have) to ruine the profession of Christianity: *Used not the sword as Diocletian did*, (though these indeed, to make the work more speedy, doe act *Diocletian* too) *but he took away the means of the Clergies subsistance, knowing full well, that if maintenance once failed, the number of Preachers would not long continue*: The said *Julian* also, would tell the Bishops and Pastors, when he stripped them of all they had, that in so doing, *He had a speciall care of their soules health, because the Gospell commended Poverty unto them*. Such like flowts at the Doctrine of Christ, doth often fall from lips of the *Apostates* of these days.

5. *By their pulling downe all Christian order and formes of publicke Worship and Service*, tending to decency and edification; by casting down, defiling, and defaming the Houses of God, turning many of them into Stables, Slaughter-houses, Prisons and Jakes; they have made close-stooles of *Fonts* and *Pulpits*, and done as bad to *Communion Tables*; they have rent the holy *Bible* in pieces, scorned at the Sacraments, Baptized Horses, robbed Churches of Sacramentall Utensils, as Plate, Linnen; calling it Idolatrous and Superstitious, because it had been only used in Christs service: nay, the poore innocent *Bells*, because they have been the meanes of calling people together to Worship God, and to adore the Saviour of the World; must be pulled down and turned into *Guns*, that they may be another while Instruments of destruction to the Members of Jesus; (this indeed (as I read) was the manner of the *Turkes* when they tooke *Constantinople*, they melted the *Bells* into *Ordnances*:) In a word, what ever evill or impiety the Enemies were wont to slander our Church withall; these men have acted, or suffered to be done, by those

whom

whom they maintaine: insomuch that now the Priests of *Rome* shall not speak only lyes as heretofore, when they tell the people, *That in England, they abolish Church Sacraments, the meanes of Salvation, they either raze or rob Churches wheresoever they come, and make Stables of them; that they will neither have Temples nor forme of Religion, nor doe they serve God any way; yea, the English Nation is growne so barbarous, that they are very Canniballs, and devoure one another.* God knowes, my Soul abhorres to thinke, much more to name those things that are acted & done amongst us, nor should my pen be fouled with the mention of them, were they not visible to so many eyes, and did not necessity of defending impugned Truth, and an abused Church restraine me. But I would have all the *Papists* understand, (for to that end, do I thus speak) that we, who are of the true *Protestant Christian Religion*, do abhor and loath these practices as much as any, and are persecuted to death by them, that do them, for our dislike of them. Sands, Europæ Speculum, pag. 119.

6. *By their suppression and demolition of all Monuments of Christianity, that there might be seen no more tokens of it in the Kingdome*; as if they intended, that no man should be able hereafter to say, *this Land was once Christian*: The very *festivall times*, when the Birth, Death, Resurrection & Ascension of our Saviour is commemorated, & which (next to the Preaching of Gods Word, and Administration of the Sacraments) have been the most speciall means to confirme mens faith in the History of Christ; these they have inhibited and forbidden, as if they hated his very remembrance; Gods wisdome appointed the *Feast of Passeover*, to be kept as an Ordinance for ever among the Jewes, to minde them of their deliverance from *Ægypt*, and to be a mean to assure their Children in after-Ages, of the truth of that great mercy: And the Church conceiving that our deliverance from sinne and Satan, by the Birth, Death, Resurrection, and Ascension of Christ, to be as a great a deliverance as that other, and to deserve as well to be remembred, did also apprehend that way or mean to be the best, to convey the notice of it to Posterity, which Gods owne Wisdome devised; and that was by celebrating *Annuall Festivalls* in memoriall thereof: but these men (it seemes) have resolved to the contrary, for they will not have the same kept any longer in remembrance. Exod. 12. 24. 25, 26.

Nay, that miraculous *Thorne* at *Glaſſenbury*, which was wont to celebrate the Feſtivall of Chriſts Nativity, by putting forth its leaves and flowers, was cut in pieces by theſe *Militia men*, that it might no longer Preach unto men, the Birth day of their Saviour.

But what doe I ſpeake of dayes, and times, and teaching Trees? the very *Doctrine* it ſelfe, which Chriſt himſelfe taught and practiſed, *viz.* the *Doctrine of Peace*, Patience, and paſſive obedience unto Princes, is reckoned obſolete and uſeleſſe by theſe men: it was publickly maintained by a certaine worthleſſe Member at a great Committee in the *Checquer Chamber*, that *ſuch Doctrines were out of date in theſe dayes, and had been onely proper to former times, When the Church was in a low Condition, and under the Perſecution of Heathen Emperours.*

Nay, theſe men would not, that any true Chriſtian *Proteſtant* ſhould have leave to live, to relate unto poſterity the Doctrine of his Saviour, as ſeemeth by their doings; their thirſt for *Proteſtant* Bloud, appeareth to be ſuch, as if they deſired that all of that Profeſſion in the world, had but one Head, that ſo they might cut it off at one blow, for they have ſhed already more of it, within theſe foure yeares, then ever was ſhed in *Great Brittaine* ſince the world began; and that for no other cauſe, that we yet know (for they never durſt come to diſpute it with us) then for holding to the Doctrine of Chriſts Goſpell: becauſe we will not contrary to that, lift up our hands with them againſt our Soveraigne. By theſe particulars, and many others which I might alleadge, it is evident (what ever they pretend to the contrary) that their endeavours are to deſtroy the *Chriſtian Proteſtant Religion*. Our Saviour doth warrant us to judge of men by their fruits; wherefore tis no marvaile if the Reader (being a true *Proteſtant Chriſtian*) be not well affected *to that cauſe of Liberty and Religion, which the two Parliaments of England and Scotland do ſeeme to maintaine.*

SECT.

SECT. VIII.

1. *Of the feigned Combination againſt the Parliament.* 2. *Our judgement of the Papiſts, and of their aſſiſting the King.* 3. *Our abhorment of the Cruelties of the* Iriſh, *and how they are out-gone by the* Engliſh *Rebells.* 4. *Our Opinion of the Court Faction, of what flock we are.* 5. *How the* Libellers *call themſelves the more beleeving ſort of people.*

§. 1. BUt the Reaſon inſinuated (by our *Subtile Brethren*) why men ſhould be affected to that their cauſe, is taken from the Conſideration of the *Perſons* againſt whom (as they ſay) tis maintained, *viz. againſt a combination of all the Papiſts of* Europe (*almoſt*) *eſpecially the bloudy Tigres of* Ireland, *and ſome of the Prelaticall and Court Faction in* England.

That there is any ſuch *Combination*, (oppoſed by the two *Parliaments, of England and Scotland*) as theſe men mention, is more (perhaps) then the Readers have heard of before, or then they do yet beleeve upon the bare affirmation of theſe Relaters, who are but men, (*& all men are Subject to Error.*) Indeed we have heard of a moſt ungodly and unlawfull *Aſſociation*, betwixt thoſe whom they call the two *Parliaments*, and certaine other people in *England* and *Scotland*: The tenour of which is, (if I rightly apprehend) *never to lay downe Armes, nor to admit of Peace, till they have accompliſhed their owne ends upon the King and his Friends, and ſatisfied their Luſts upon them. And to defend and aſſiſt with their lives and fortunes, all thoſe* (whoever they be without exception) *that ſhall joyne with them againſt the King & his Party.* So that, be they Papiſts, Turkes, Jewes, Heathens, Atheiſts, Arrians, *Iriſh Tigres*, Devills of Hell, if they do but joyne with them againſt their King, and thoſe that Honour him as Gods Annointed; for this very cauſe and reaſon, they have bound themſelves by Oath, they have vowed and proteſted to defend and maintaine them, *with their lives and fortunes*, even till death, and never to forſake them.

If there be a more generall illegall, and irreligious *Combination* then that is, (which any others have entred into) these relaters should have done well, to have given the Reader a Copy of the same; who otherwise must apprehend them in these their words, to be only at their old vomit againe: Because they cannot possibly devise more evill, and mischiefe to Charge upon others, then themselves do practice against others, therefore they still impute unto others, their own iniquities, or else their guilty Consciences makes them fancy, that they see their own pictures in other mens faces.

But we will not omit to observe the *ingenuity* of these men, (though it be but a little) intimated in those their two words *Almost* and *Some*; they do not say *all the Papists in Europe* absolutely, & *all the prelaticall Court faction* without any limitation, have entred into this fancyed Combination; But *all the Papists in Europe almost*, and *some of the Prelaticall and Court faction*; the word *almost*, doth exclude all the *Papists* that either are, or may be under the Parliament Pay and Service; and the word *Some*, may excuse those of the Prelaticall or *Court Faction* that hold intelligence with *those at Westminster*; and are men of like complexion with them, dissemblers, disobedient, unthankfull, treacherous, heady, and high-minded, however they carry themselves to outward appearance: And truly we beleeve that if these tale-tellers, would but speak out, when the fit of ingenuity is upon them, they would confesse and acknowledge, that if any *Papists* in the world, any of the *Bloudy Tigers of Ireland*, will but joyne with those, whom they call the two Parliaments against the King; and that little flock, which for Conscience sake remain Loyall to him; they shall be accepted and absolved presently, from what is past, they shall be reckoned *Papists* no more, *Bloudy Tigers of Ireland* no more, but all good men, and true in a moment; and have free leave, yea, and money too, to act over againe their bloudy Tragedies here in *England*. Or if any of the *Court Faction*, of what Religion or conversation soever, will but vouchsafe to be more vile and wicked then ever they have been, and be hired (as *Judas* was) to betray their Master, or to render up to his Enemies, those places of Defence committed to their Trust, and so come off from the King to their Parliament side; they shall be welcome

come, and Voted good, all upon the ſuddaine: Truly we never heard of any yet, that had the Conſcience to act the part of a *Traitour*, or of a villaine againſt God, his Prince, and Country, but hath been accepted by them: and (as was ſaid) we beleeve if our *ſubtile and ſuſpected Brethren* would but ſpeake out, when the moode of ingenuity is upon them, they would confeſſe as much.

But the Reaſon (as we conceive) why they yoke *Papiſts*, *Iriſh Tigers*, and the *Court Faction* thus together, and affirme them to be entred into a Combination, is this: Becauſe they would, that the common people ſhould have an equall odious eſteem, of each of theſe three ſorts; whom they would alſo ſhould be apprehended, to be the onely perſons that maintaine and uphold the King, and whom the King doth only reſpect and adhere unto; & therefore they would that we (unto whom they direct their ſpeech) ſhould decline him and his Cauſe, and joyne with themſelves and their faction, againſt *Him*, *that*, and *them*.

In Anſwer to which I ſhall only declare in a word, what our judgements and opinions are, of each of theſe three ſorts of people. §. 2.

1. Concerning *Papiſts*, we (the Perſecuted and Loyall Proteſtants of this Kingdome) doe more abjure their Religion then theſe men do, that ſpeak ſo bitterly againſt them; though we do not think it lawfull to enter into a *Combination*, to root them out of the Earth by ſhedding of their Bloud; (no though they ſhould enter into ſuch a one to deſtroy us), for we have no warrant in the Goſpell ſo to doe. Tis the *Word of God* that is ordained to ſuppreſſe falſe Religions, and not the *Sword of Man*; Fire, Sword, and Piſtolls are the Weapons of Antichriſt, and not of Chriſt.

And (becauſe of their Religion) we are heartily ſorry, that there are any *Papiſts* in the Kings Armies, for that ſcandall which ignorant people take by them, (through the perverſe ſuggeſtions of the crafty Adverſary) who from hence, take occaſion to keep their affections enſtranged from their Soveraigne. Not that hereby any ſcandall is juſtly given by His Majeſty, for we hold it not only *Lawfull* for him to make uſe of thoſe of that Religion, but alſo *neceſſary*, yea, it would be a ſinne againſt God, if being aſſaulted

ted by Theeves and Rebells, he ſhould not uſe the meanes for his own Preſervation, and imploy for his own defence, all thoſe whom God hath ſubmitted under his Government for that purpoſe; there is no man, if he ſhould be aſſaulted by Robbers and Murderers, but would make uſe of the aide of a *Turke* to ſave his life. Yea, theſe very men themſelves (we ſee) can hire *Papiſts* from other Countryes, to help them to deſtroy their Soveraigne; and is it not meet and reaſonable that the King ſhould permit *Papiſts*, his owne Subjects, to help to preſerve him from ſuch their violence? Indeed we are aſhamed and bluſh, that *Papiſts* ſhould out-goe any that beare the name of *Proteſtants* in duty and obedience to their King; that any whom this Church hath bred, ſhould ſo deſert their Soveraign in his danger (who hath protected them in theirs) as that he ſhould need the help of *Papiſts*: Sorry we are at the heart, that this occaſion is given, to have any of another Religion to defend *the Defender of our Faith*, againſt the baſeneſſe and violence of thoſe perſons, whom he hath defended in the profeſſion thereof: but more of this hereafter.

§. 3. 2. Concerning the *Bloudy Tigres of Ireland*, we doe abhorre their Cruelties, and beleeve that *their damnation ſleepeth not*, but ſhall in Gods due time over-take and over-whelme them: But we muſt adde farther, that the *Tigres of England* (even many of thoſe whom they call the Parliament ſide) have been full as *Bloudy*; nay, more *Bloudy* and baſe then thoſe of *Ireland*, who have perſecuted with fire and ſword, from among them, thoſe only that were of a differing Religion and Nation, unto themſelves; but theſe here, have handled them of their own Country and Religion, after the ſame manner; never any *Tygres* ſo thirſted after the Bloud of their neareſt kindred and beſt friends as theſe in *England* have done; nor can any villany be named, that was acted by them in that Kingdome, which hath not been done and out-done by thoſe in this; theſe alſo have raiſed a Rebellion againſt their Soveraigne, and in purſuance thereof, have *killed*, *ſlaine*, and *deſtroyed*, men, women, and children in ſome places where they have come; theſe alſo have ſtripped people of both Sexes naked, and then ſhut them up in Churches together, or other places, and afterward have come, and in a barbarous and beaſtly

beastly maner, have whipped and scourged them; these also have rosted Christians at the fire, and burnt them by piece-meales, their toes from their feet, and their fingers from their hands, striking up halfe a dozen Drums in the meane time, that the shreeks and cryes of the tormented, might not be heard, to move pitty in any towards them; (which was the custome of them in old time that Sacrificed Children unto *Moloske*) was it ever heard, that the *Tigres of Ireland*, or the *Spaniards* in the *Indies* did ever act any such Cruelties, upon them of their owne Faith and Nation? Indeed modesty restraines from expressing all their doings: and did I delight to make men odious, as well as sinne; I could name the Persons, by whose Command and Authority, some of these things have been Acted, and the places where they have been done. And confident I am, if Master *Fox* were now alive, to search into all the places where these *Parliament Tigres* have come, and to write their doings; the volume would be three times as big as his former, and repleat with as Savage Actions, as ever yet were recorded by the Pen of Man: Onely this I must say further, I have not heard that the *Tigres of Ireland*, have shewn so much immediate spight against God and Christ, in demolishing all markes of Christianity, in destroying, polluting, and defiling the Temples of Gods Worship, as these of *England* have done: tis true, we hear that since they have got our Churches into their possessions, they have in their superstitious way, consecrated them anew: And truely, had our *Tigres of England* been there, and used the Churches of that Kingdome, as they have done them in this; there had been great need of a *new Consecration*. Wherefore (concluding this particular) I will only speak to these men, (who have thus mentioned the *Tigres of Ireland*) as our Saviour in the Gospell did to some of like Conditions. *You Hypocrites, can you see Tigrely doings in your Brethren of Ireland?* And can you not discern these more Tigrely and bloudy Actions which are committed by your selves? Amend first for shame your own doings, and then you may speak with more credit against the Evills of others.

3. Concerning the third sort, *viz.* those *some of the Prelaticall and Court Faction in England*, which these men cry out also upon, to be of the *Combination*, we doe confesse, there hath been, §. 4.

and perhaps ſtill are ſome about the Court, or that have too near a rélation to it, whom we doe diſlike as much, and more too, then theſe men doe, and we have reaſon for it, they are ſuch as neither ſerve God nor the King, ſo faithfully as they ought to doe, but are *either ſecret penſioners* unto his enemies, purſuing their ends, (notwithſtanding their pretendings and engagements to His Majeſty) or elſe they are *ſlaves* to their owne proper luſts, making proviſions only, for their owne Fleſh and Belly; (notwithſtanding Gods wrath upon the Kingdome:) and from theſe is the ſpeciall cauſe that the Kings affaires goe on ſo badly as they doe: theſe be the men, who by their Power and Authority have countenanced and advanced the vile, even to abuſe, ſpoile, and diſhearten the good: leſt the Luſtre of inferiours merits, ſhould diſcover the worthleſneſſe of thoſe that are in place above them; and give too happy a progreſſe to His Majeſties buſineſſe. Of which ſort are they, who when by their Treacheries, Indiſcretions, Negligences, or ill Governed behaviours, Townes and Countrys are loſt, good undertakings nulled or made fruſtrate, can very unreverendly, and undutifully lay the fault *upon the Kings ill fortune*; yea, and tax His Majeſty of this or that; ſo making his Candour the *Napkin* (as it were) to wipe the filth from their own Noſes. Theſe men (we would that all the world ſhould know) we do diſlike, and perfectly abhorre, for ſuch their workes ſake, even as we doe the *Iriſh Tigres*, or the *Men of Weſtminſter* themſelves.

But we do beleeve, and know, that (beſides theſe) the King hath a Company belonging to him, both of the *Nobility*, of the *Gentry*, and of the *Clergy*, (our *ſubtile Brethren* may call them a faction if they will, or even what elſe they pleaſe) that are both truly Religious, and truly Loyall, that have ſacrificed their fortunes, and are every one ready to ſacrifice their lives too, in defence of their *holy Proteſtant Religion*, and of their *King* and *Country*, that do truly mourn for the miſeries of this Church and State; yea, many of them ſtand like *Mary and John*, (as being able perhaps to do little elſe) looking with watery eyes upon their innocent and righteous Soveraigne; whom they behold in their Saviours Condition, *Crucified between*

Theeves

Theeves on both sides. And of this flock we do professe our selves to be, and to it we resolve (by Gods Grace) to adhere for ever, although we should see every of them, to be in the Kings very case and Condition, wronged every way, and abused by both their parties even as he; no, we will not leave to be on their side in this cause, though we beleeve them to be the men, whom (together with the King) the Heads of the Association made at London, have vowed to destroy: We know that the Lord *Whom We serve is able to deliver us* from their cruell hands, *but if not, let all the People know, that we will never fall down before that many-Headed Idoll which they have set up*, or rather which hath advanced it selfe to be adored by the People: And this is our Answer to these *subtile men*, who by a tale of strange *Combination*, did think (as it seemes) to perswade us to forsake the King, and to adhere to his Enemies. But they tell the Reader further.

Thou (say they) Wilt be abundantly satisfied with these Letters here Printed, and take notice there-from, how the Court hath been Cajold (that's the Authentick word now among our Cabalisticall adversaries) by the Papists, and we the more beleeving sort of Protestants by the Court. Libell.

The Reader may be *abundantly satisfied* by these Letters of His Majesties longing desires to see Peace restored to His poor Subjects throughout His three Kingdomes: And he may also be *abundantly satisfied* by their printing of these Letters, of that abundance of bitternesse, spight, and malice which is in the hearts of the Publishers of them against their Soveraigne; but for *satisfaction* in any other matters, the Reader if he be rightly affected and looke onely with his owne eye, he must seeke it some where else, for here it is not to be found.

What they intend by *Cajold*, and whom by *Cabalisticall Adversaries*, I stand not to argue, for the words are shelly, *Nec de verbis est disputandum*; only I cannot but observe the *Title* which these Wisemen give themselves, and their owne Faction: *We* (say they) *the more beleeving sort of Protestants.* Faith it seemes they have, and in their owne opinion great Plenty, more then others; like them, *John 9. they say they see*, and like him, *Luke 18.*

they think themſelves *better then other men*, they are not *like us Publicans*, who confeſs our ſelves to be weak and ſinful, and to have need to cry daily unto the Lord for mercy and increaſe of Faith; they are paſt their *Creed* already, and can tel God, *Lord We believe*, whereas we are yet but at our *Pater noſter*, *help our unbelief*. But in whom, or in what is it, that they do believe? Surely in themſelves, and their own fictions, becauſe they have renounced the Truth of God, which they have been taught, and
Theſ. 2. 10,11. are turned perſecutors of it, *God hath given them up*, firſt to make, and then *to believe lies*, in which reſpect they are indeed the *beſt believers*, and in that ſenſe they ſpeak not amiſs in calling themſelves the *moſt believing ſort of Proteſtants*, though in another ſenſe they are the *moſt unbelieving*, for they wil not *believe the King* in any thing, let him promiſe, profeſs, and proteſt never ſo oft and ſolemnly unto them; their Tongues, Pens, and actions proclaim publickly their unbelief; yea, they glory in their not believing, and do all they can, that others might be Infidels alſo in the ſame reſpect, as wel as they; their malicious notes, upon his Letters are to this very purpoſe, let them deny it if they can.

And as for *God*, they *believe* him as little as they do the *King*, for they dare not truſt him for protection, they have more confidence in the *Militia* a great deal, and ſtand more upon it. Beſide, if they did *believe God*, they would alſo *fear* him, (*Faith* and *Fear* go together) they would regard his word more, and not ſo oppoſe it in all their ways; or endevour to make it of none effect, by their ſinful Ordinances and traditions: Beſides, faith in God diſcovers it ſelf, by doing the works of God, and they are not Hatred, Strife, Sedition, Rebellion, Murder, Lying, Slandring, and ſpeaking evil of dignities, which theſe men traffick ſolely in.
Iames 2. 18. S. *James* tels us of *Nudifidians*, who *ſay they have Faith*, and boaſt that they have more then others, ſure theſe are the very men, for they call themſelves the *more believing ſort of Proteſtants*: the *bare believing ſort* of Proteſtants perhaps they are, they account good works but marks of Popery: We confeſs our ſelves no ſuch Proteſtants, for we are of the Apoſtles mind, *As the body without the*
Verſe 26. *Spirit is dead, ſo Faith without good Works is dead alſo*. But they tel the Reader further, and ſay,

If

If thou art an Enemy to Parliaments and Reformation, and made wilfull in thine enmity above the help of miracles, or such Revelations as these are, then tis to be expected, that thou wilt either deny these Papers to have been written by the Kings own Hand, or else that we make just constructions and inferences out of them: or lastly, thou wilt deny, that though they be the Kings owne, and beare such a sense, as we understand them in, yet that they are blameable, or unjustifiable against such Rebells as We are. Libell.

SECT. IX.

1. *The slander laid upon us to be Enemies to Parliaments and Reformation Confuted.* 2. *Of pretended Miracles, Revelations, and new Lights, the taking the Kings Cabinet in Battle no Miracle.* 3. *The Libellers weak Argument to prove an impossibility of forgery in their Parliament.*

§. 1. IT seems tis voted and decreed, [that if a man be not well *affected* to that *cause*, which the men above board do maintaine; He is then no lesse then *an enemy to all Parliaments and Reformation*, yea, (past all hope of recovery) *wilfull in enmity, beyond the help of miracles:* For (it must be understood that) all men being divided into two ranks, *Elect* and *Reprobate*, and the *Elect* being all on the Parliament side, or well affected at least to their cause, the rest must needs be all damned creatures; *enemies to Parliaments, i. e.* to the Common-wealth and all good Lawes; yea, and *enemies to Reformation* too; that is, to God and all true Religion, and therefore *away with such fellowes from the earth, tis not fitting they should live*: they that cannot erre have so concluded.

Here (by the way) we may see a ground of all these bloody warres, (which many hitherto are ignorant of;) a reason of all these cruel declarations, and injunctions to *kill, slay, and destroy the forces raised by, or adhering to the King*; why they are all *Reprobates, men hardned in Enmity against Parliaments and Reformation*,

tion, past all hope, of recovery, and therefore to be sent to Hell, in all haste, as to their proper place; that so the earth the sole inheritance of Gods Elect ones, may be wholly left to the free possession of its proper owners; and fully cleared from those *Enemies of God and Parliaments*.

Well, what we are, Heaven knows, for their *Censures* we passe not, any more then Saint *Paul* did to be censured by the *Corinthians*; we say with him, *He that Judgeth us is the Lord*, and whom the Lord condemneth shall be the onely condemned men at the great day; and our Saviour tells us, that then *the first may be last, and the last first*, the *first* in mens esteem, the *last* in Gods and so *è contra*.

1 Cor. 4.4.

Mat. 19. 30.

But let us a little reason the particular, with them that thus fiercely charge upon us: Must we of necessity be *enemies to Parliaments and Reformation*, because we are not affected to their cause? Doth this *Parliament* contain in it, all other *Parliaments*, that ever have been, and (as they hope) ever shall be? May not a man possibly dislike the proceedings of this, and yet approve of the being of another? May not a man wish the dissoultion of this, and yet withall desire the convention of another? May not the same man obhorre evill, and love good, hate vice, and imbrace vertue? May not a man affirme this no *Parliament* at all in the truest and best sence, because they *do not do the Workes of a Parliament?* Those *Jewes* in the Gospell were not *Abrahams Children*, in Christs sense, (which was the truest and the best) because they did not doe *Abrahams Workes*; they called themselves indeed his Children, in respect of the flesh, or walls, (as I may say, that did include them) which they had from *Abraham*: But Christ calls them, *A Generation of Vipers*, and *Children of the Devill*, for all that: because they went about to kill and destroy Him, their King and Soveraigne; *Which thing*, (sayes he) *did not Abraham*, may not we esteem of this *Parliament* as our Saviour did of those Jewes, since there is such a similitude betwixt them both in words and manners? we know that Christ did well enough approve of those *Children of Abraham*, who did *Abrahams Workes*, notwithstanding his dislike of those in particular, whom he speaks against: so may we, notwithstanding our dislike of this *Parliament*, highly esteem of another

John 8. 39.

Vers. 40.

another, which shall do *Parliamentary* actions. Now the *Works* or actions of a Christian *Parliament*, are to *Heal* and not to make breaches in a Church or State; to *settle* Religion and peace, not to destroy either; to *make* and *confirm* good Laws, not to null them; to *suppresse* all sects and false opinions, not to give free liberty unto them; to *consult* for the Kings Honour and dignitie, not to countenance and Authorize base Libells to his defamation; to *advise* for the wealth and flourishing condition of the Subjects, not to impoverish, or to ruine them: these, and such like have been, and properly still are, the works of *Parliaments*; and to such conditioned *Parliaments* we are no enemies: we account a true *Parliament* our *Palladium*, the strength of the Kingdome; we have the same opinion of it, as the *Trojans* had of their *Palladium*, they held their City invincible, so long as they kept their *Palladium* inviolate; so might our Nation have been reckoned, (under Gods protection) invincible, if these unhappy men, had not perverted the power and priviledges of that most *High and Honourable Court*: But (alas!) never was Noble Nation so abused, and destroyed as this is, and hath been, *per Catulos istos Catilinarios*, (I may truly call them,) who have been the instruments of infection to this so much desired meeting; who if the God of Heaven do not oppose and subdue, we are never like to have any more *Parliaments*, which is one of our greatest feares; if these men prevail, they will assuredly never have any above them, that shall call them to a reckoning, be they never so lascivious in evill, never so mischievous or destructive of good: Now must every one that disrelisheth the courses of this *Parliament*, be judged an Enemy to all *Parliaments*? Truly 'tis too unreasonable, too harsh a censure, but 'tis our Burden and we must bear it.

And yet this is not all, for we are sentenced to be *Enemies of Reformation* too, *an Enemy to Parliaments and Reformation*: But do these two go always together? May not a man possibly be a friend to the one, and no wel-wisher to the other? We have heard of some that have been well affected to *Parliaments*, and yet not to *Reformation*: But this we apprehend is only added, to exasperate the peoples rage against us, that with the more violence and speed they may dispatch us, as being Enemies to all

that

that good is. Indeed if *Parliaments* and *Reformation* were (as they ought to be,) unseparable Companions, then He or they, who were friends to the one, were also friends to both, of necessity: But these very men will confesse and say that in Queen *Maries* dayes, there was *Parliament* and *Deformation:* and so wofull experience tels us there is now, Yea and *Depopulation* too, of Houses, families and men; and *Devastation* of true Religion and Law; The *Reformation* (if they so call it,) by this *Parliament*, is such a one, as *Nebuzaradan*, Steward to *Nebuchadnezzar* made at *Jerusalem*, when he threw down the walls both of the *City* and *Temple*, we confess to all the world, we are enemies to this kind of *Reformation*, and so hope shall ever be: But to that which is of sin, and evill, whether in Church or State, we are most affectionate friends, & do humbly beg of God, (to this end) that he would please to settle the King in his Throne, and give him such a *Parliament*, as may have grace truly, and intentionally, (not in pretence onely,) to go about it, *sed de his satis*, onely we doe observe from hence before hand, how our Bill of indictment shall run, if these men lay hands on us: what those Crimes are, which the people shall be made beleeve, we are put to death for: *Because We are enemies to Parliaments, and Reformation, to God, and all good men, yea, and Wilfull on our Enmity too, we would not be reclaimed by any meanes, no not by the help of Miracles, or such Revelations as these are.*

§. 2. But what is this we hear, *Miracles*, and *Revelations* pleaded in these dayes, and by these men? Are not these of that number who were wont heretofore, to cry out against the *Papists*, because wanting the written word to justifie their way, they alleadged *Miracles* and *Revelations?* See the strength of Resolution in these stout Champions, rather then submit to *Scripture*, to their *Soveraigne*, to the *Truth*, to *Reason*, they will joyn hands in this also, with the *Papists*, whom they have formerly so much condemned; and being brought to a like strait, will make use of like Arguments to warrant their own proceedings. I confess Astonishment did much possess my spirit, for a great while, at their courses, so directly contrary to Gods plain word; till at last I met with a certain Sermon preached by one *William Bridge*, and ordered to be Printed, by a *Committee* of the *House of Commons*, subscribed by

by *John White*: wherein the Preacher (speaking of *Reformation*, now so much talked on) teacheth the people, that 'tis a sin in them, to look that it should be effected in *Gods ordinary way*, or to expect that Gods assistance should come, as in former times, to the furtherance of it: *for* (saies he) *now God is working extraordinarily, and to tie him to ordinary ways and means in such times as these, is to tempt and to limit God*: this he repeats over three or four times, for peoples better observance, and then concludes *positively*, that *'tis the second great sin that hath made a stoppage in Englands mercies, this tempting of God by expecting reformation in an ordinary way* (though it was wont to be accounted a tempting of God to expect his help in ways extraordinary.) His ful sense I suppose in those his expressions is, as if he had spoken more fully out thus: "My beloved Brethren, Gods word was indeed here-"tofore, the rule and square to order your course by, and because "therein you find no warrant to rebel against your King, to kil, "slay, and destroy your Brethren, to go in such ways as the Par-"liament hath voted you shal go in, therefore some of you I see, "are scrupulously fearful to lift up your hand against the King, "or to cut the throats of all your Brethren that be not of your "Opinion, & to work a new-found Reformation by the Sword: "but hereupon it is, that we have such a stoppage made in *Eng-"lands* mercies, the Elect of God are stil kept out of their posses-"sions, and the Land is yet ful of wicked men, and herein you "shew your selves most weak and simple, that you do not consi-"der, that God is weary of his ordinary manner of working, he "sees it is impossible that his Children should have their hearts "desires in this life, by going in that old beaten path, himself is "not able to satisfie their lusts that way, and therefore he hath "now at length better bethought himself, and left his old wont, "is resolved to go an extraordinary way to work, which he ne-"ver went in before, & hath stirred up many extraordinary men, "worthy members to that purpose; yea, and now he wil have "his people cast his Word behind their backs, as a thing out of "date to walk by, and look only unto *extraordinary Lights and "Revelations*, that we their Teachers shal tel them of, and go "only by them: and believe it, now God hath altered his mind, "and course of working, 'tis plainly to tempt him, if you expect

" his bleſſing in his old way, or ſhal obſerve the guide of his word " any longer; they that wil not now depend upon *Miracles* and " *Revelations*, are obſtructers of *Englands* mercies, yea, and worthy " to be voted *Enemies to Gods Reformation*, ſuch as are wilful in " their enmity too, and paſt all hope of recovery. This is the ſenſe and Doctrine of *William Bridge*, one of the Parliament Miniſters delivered in the year 1642. at *Margarets* on *Fiſh-ſtreet hil London*, and ordered to ſerve for the whole Miridian of *Great Brittain*, by the Committee of the *Houſe of Commons* in Parliament, concerning Printing, witneſs *John White*.

But leaving *William Bridge* to his extraordinary illuminations and Revelations, we turn again to theſe good fellows, and deſire to know of them, what theſe particular Miracles and Revelations be, which they here ſpeak of, we conceive they mean theſe Letters which they ſay were taken in the Kings Cabinet at *Naſeby field by victorious* Sir *Thomas Fairfax*: But truly we do not ſee, how things written by way of Letters, from one perſon to another, can properly be called *Revelations*, nor how it can merit the name of a *Miracle*, for Enemies in War or Battail, to ſeize upon a Cabinet of Papers: At the Battail of *Edge-hil*, His Majeſties Soldiers took certain Letters, wherein by divine providence was diſcovered, how one *Blake* was hired by them, that call themſelves the *Kings moſt loving and obedient Subjects*, to ſignifie by ſome token, the place where His Majeſty was in the field, that they might more directly level their Shot thither, and ſpeak forth their Loyalty by the mouth of their Ordnance: we apprehended it indeed a ſpecial mercy of God to us, but we did not call it by the name of a *Miracle*, or a *Revelation*.

Yea, but theſe men it ſeems, do count ſuch an accident, when it falls out on their ſide, a *Miracle* and a *Revelation*, and a ſufficient one too, to convert all of us unto their opinion, if we be not before-hand wilful in our enmity againſt *Parliaments* and *Reformation*: But if any be ſo obſtinate, and wil not be wrought upon by theſe means, 'tis ſuppoſed that he wil either *deny theſe Papers to be written by the Kings own hand*, or elſe, *that the conſtructions, and inferences made out of them are juſt, and true*, or *that theſe Papers are blameable againſt ſuch Rebels, as they are* who have publiſhed them: for it ſeems theſe are properties eſſential to one

wilful

wilful in enmity: yet whether it be out of our weakneſs of judgment or no, we leave it to reaſonable men to determine: we the *ſimple Brethren* do confeſs that we believe it is poſſible that a man may ſuſpect whether all theſe Papers, as they are here publiſhed by his deadly enemies, were written by the *Kings own hand* or no: yea, and he may alſo abſolutely deny that the *Conſtructions* and *inferences*, which they make out of them are *juſt* and *right:* and further he may declare and ſhew, that *nothing in them is ſo blameable*, as they would have the world believe, ſeeing they are *againſt ſuch* unparalleld *Rebels as they are*; and notwithſtanding, be free from any ſuch *enmity* as they ſpeak of. It ſeems their guilty conſciences expected ſome ſuch matter, and therfore they endevour ſo wel as they can (poor men) to anſwer for themſelves, ſaying,

As to the firſt, know, that the Parliament was never yet guilty of any ſuch forgery, the King yet in all the Letters of his which have been intercepted, never objected any ſuch thing, and we dare appeal to his own Conſcience now, knowing that he cannot diſavow either his own hand-writing, or the matters themſelves here written, (All the Cyphers, Letters, all circumſtances of time and fact, and the very hand by which they are Signed, ſo generally known, and now expoſed to the view of all) wil aver for us, that no ſuch forgery could be poſſible. Libell.

Their Argument, in theſe words unto the firſt, ſtands thus, If theſe Letters were not written with the Kings own Hand, then the Parliament ſhould be guilty of *forgery*, but the Parliament was never guilty of ſuch *forgery*. *Ergo*.

The Major in this Argument they take for true, but it is not currant, unleſs they wil prove that none had to do with theſe *Letters* but the *Parliament*, and that the publication of them was the Act of the whole Court; which we do not believe, becauſe the end thereof, being (as was ſhewn before) only to defame and endanger the Kings Perſon doth ſpeak it a work un-beſeeming a *Parliament* conſiſting of Chriſtian men, unleſs we take only a part for the whole; perhaps indeed it might be the Act of ſome amongſt them, *viz.* of the prevailing Faction: but *crimen paucorum diffundere in omnes*, is not our cuſtome.

But their *Minor* only they prove, and that thus, *If the Parliament were guilty of any such forgery, then the King in some of his Letters, that have been intercepted, would have objected the same. But the King never objected any such thing, Ergo.*

To this I answer: it would be as great a shame, if a whole *Parliament* should be guilty of forgery, as if it should be guilty of the forementioned *Act* of Authorizing this Libell: but yet some of the rotten *Members* thereof, *(as they are men)* may possibly be as guilty of the one, as of the other, *for all men* (say these) *are subject to Errour.* Nor is it an impossible thing to shew, that some of them have not dealt so sincerely, as became honesty: when they were yet in ways of entreaty, with their *Associate* Counties, for free benevolence, before they came to their weekly Taxes and Contributions; some of them being sent by the rest into the Country, to pick their neighbours purses; whilest they have been perswading the poor Country-man to new Loanes and Charges, for the maintenance of this unchristian and unnatural War; *Providence* (as must be pretended) did usually at the very instant time, send some Letter or other, wherein was related, (with thanks to the people for their former assistance) what a great Victory (by the help of God and them) the *Parliament* had lately obtained against the Kings Forces, with little or no loss to themselves: so that now *the work was in a manner quite done, one Contribution more would finish the Business.* These Letters were suspected, (even by the abused people themselves) to be but meer forgeries, devised on purpose to cozen them of their Monies, when afterward they understood there had been no such Victories at that time; verily those that dare belie Gods Providence, and forge Letters from that, may be suspected, wil be as bold with the King, in pursuance of their own designs against him.

But (say they) *if the Parliament were guilty of any such forgery, the King in his Letters, which have been intercepted, would have objected the same.*

The word *intercepted*, might have been omitted, for if in any of the Kings *Letters*, which have by Accident come into their Hands, any such thing were objected, yea, and sufficiently proved, yet we are confident of their wisdome so far, that we dare

dare say for them, they would never have divulged the same, nor suffered the world to know of it, if they themselves could help: But for their whole Argument 'tis only negative, and therefore weak and fallible. The *King hath not accused them of forgery, Ergo,* they are *not guilty* thereof, is no necessary consequent: There is many a *Malefactor* in the Kingdom, that deserves hanging, yet was never brought to his trial, is he therefore innocent? As it doth not follow, that they are most faulty, that are most ill spoken of; no more doth it on the contrary, that they are most free from blame that are least taxed.

But if the King hath not objected *forgery* unto them, the more is his *goodness* and *wisdome*; he that desires peace with his Adversary, is sparing, even in his just objections, that no obstruction be cast in by him, as a bar to union; whereas they that love strife, though themselves have already offered most wrong, yet are still most ful of clamours; and when they can find no faults to object, they'l invent some to keep the fire burning: doubtless if the *New great Seal* be remembred, it must be acknowledged by all men, that the King hath had more cause to accuse them of *forgery*, then ever they had yet to Accuse him of *Perjury*; but by their own Confession we see, the King hath been more careful of their credit, then they have been of his Honour, or of their own Souls.

But being conscious of the weakness of their Argument, they hope to strengthen it with a second, which is *nihil ad nos*, as the other was *nihil ad rem*; 'tis their *appeal to the Kings own Conscience, who* (say they) *cannot disavow his own handwriting:* this may indeed be *aliquid ad regem*, but what is it to the Reader? Would they have every one in these Kingdoms, and beyond the Seas, (to whom they have dispersed these Copies) make a journy to ask the King, whether these Letters were of His own Hand-writing?

And to this second they adde a third, which is even like the former: they tel the Reader, that *all the Ciphers, Letters, all the Circumstances of time and fact, and the very hand by which they are Signed, so generally known, and now exposed to the view of all, will aver for them, that no such forgery could be possible.* And yet the Reader all the while sees nothing, but only that which comes

from the hand of the Printer, or did he see the very Cyphers or original Letters they speak of, were the hand wherewith they were Signed, exposed generally to the view of all, could all men know it to be the Kings; or swear it were not forged? I suppose not, unless He had first submitted his faith and judgment to believe only, *as the Parliament Voteth*. In a word, I conceive that (notwithstanding all they say to the contrary) they who *forged the Kings Seal*, may possibly *forge Letters under the Kings Name*. I do not Accuse any to have so done, only I speak thus, to shew that their Arguments are not so convincing as themselves think. *Forgery* in this case might be *possible*.

But they come to the second objection, which they believe may be made against their Notes upon these Letters, and say,

Libell. *As to our Comments and Annotations, if there be not perspicuity and modesty in them, there is no common Justice, nor place for credit left among mankind.*

Sect. X.

1. *Of that perspicuity and Modesty which the Libellers boast, to be in their own Annotations.* 2. *Their pretty confident way of perswading all men to be of their Opinions.* 3. *Their Reasons why they did not publish all they had against the King.*

§. 1. IF any shal dislike these *Comments* and *Annotations* upon the Kings Letters, He is confuted in these words very substantially; for the Authors of them say, *that they are all very good:* and we know men can best judge of their own works, they can give the fairest interpretation of their own doings: the Crow can see beauty in her own bird, though none else can; so these men can see *perspicuity* and *modesty* in their own Notes; yea, so confident they are, that their sight is good, & their judgment true, that they dare boldly conclude, *there is no Common Justice or faith left amongst men, if all mankind be not of their Opinion in this particular.* Was not this stoutly spoken? Are not these valiant men? We see they are resolved to hold their own, though all mankind say to the contrary. Truly

Truly upon this their commendation, their *Notes* have been read over again, and again; and I profeſs, I can ſee no *perſpicuity* at all in them, unleſs of ſpight and malice; which indeed I find ſet forth with the Higheſt and moſt tranſcendent impudency againſt Soveraign Majeſty, as I believe ever Mankind ſaw: Nay, I dare affirm it, that never any *Proteſtant Chriſtian Subjects* did diſcover the like, under Countenance of ſuch an *Authority* as theſe pretend. And I require theſe boaſters to ſhew but one word or expreſſion, ſavouring of true *modeſty*, and Chriſtian *reverence* to their King, in all their *Annotations:* and I promiſe them it ſhal excuſe with me a multitude of their other errours. Nay, let their own Conſciences ſpeak, concerning this perſpicuity which they talk of; whether they did not on purpoſe tranſpoſe theſe *Letters* (in this their publication of them) inverting the Order wherein they were written, ſetting ſome that were firſt, laſt: and ſome that were laſt, firſt: that ſo their dependance upon each other being broken, they might be leſſe perſpicuous to the Reader: who might (had they all been placed in their right order) with facility and clearneſs, have diſcerned the reaſons of many expreſſions, which (without regard to their reference) may be apprehended in a worſe ſenſe, then they do naturally bear. They took all theſe *Letters* together by their own Confeſſion, why then muſt they place thoſe writ in *May*, before them that were writ in *March*; and thoſe in *March*, before thoſe in *January*? thoſe of this *Year*, before thoſe of *laſt*, or of the *Year* before, but only for the Reaſon forementioned? Had they ſtudied to evidence that *perſpicuity* they ſpeak of, (if theſe *Letters* muſt needs have been printed) they would at leaſt have placed them in that order, as they were ſent from the King and Queen to each other. O but then, they would not have appeared ſo offenſive, as now they hope they have made them to do, nor been ſo liable to ſiniſter interpretations. Truly in this very thing, there doth appear to our apprehenſions the *perſpicuity* of their malice.

Which alſo is further manifeſted by their picking out here a Sentence, and there an Expreſſion, from out theſe *Letters*, which being disjoynted from that which goeth before, and that which followeth in the ſame place, (and attended with their ſpightful gloſs upon it) doth ſeem to be, what in its ſelf 'tis not, (when read entire by a Chriſtian Eye with its ful Coherence) wherein they

they imitate that profane Atheist, who to prove his opinion, alleaged that part of the Psalm, *non est Deus*, but left out the preceding words, *Dixit insipiens in corde suo.*

Yea, and the *perspicuity* of their malice is seen more abundantly yet, in their perverting his Majesties words to as bad a sense, as possible man or Devil could wrest them; to the end that none (if they can bring it to passe) might harbour a good thought of him: yea, they endevour so much as in them lies, not only to put all *his Subjects*, but even *his own Child*, into a way of disobedience against him; by that which they wrest in their *Notes* from the eleventh Paper. Yea, though they hate the *Queen*, with a most mortal, and perfect Hatred, (as appears sufficiently by their dealings with her) yet how doth it irk them that she *loves* her Husband, and how fain (out of their superlative malice against him) would they break that bond of Affection between them, is evident by their publication of the 34. *Paper*, which concerneth only a private business between them, (as Man and Wife) written of some 20. years ago, about the time of their first Marriage: were there nothing else to make the superfluity of their malice abundantly *perspicuous*, the divulging of that very Paper alone, (to the end for which they do it) were fully sufficient.

Thus we see their *perspicuity*, now for their *modesty*, which all but their own dear selves wil go near to suspect to be *shamefull impudency*. For

1. He whom they accuse and reproach is the Person, whom above all men in the world, they are bound in duty, and have solemnly sworn to defend and honour; and is this *modesty?* then *Ziba* was a *modest* man for accusing his Master; and *Absolom* was a *modest* man for accusing the King his Father; and so was *Shimei* too, in his reproaching and accusing *David* his Lord and Soveraign.

2. They seek occasions of accusing, they *search for iniquity*, yea *they have accomplished a diligent search* in their reading his Letters, and in their sifting his Actions; and though they find no sufficient matter, yet they accuse; they *pervert his Words*, and invent matter, like them that said, *Come let us devise devices against him, and smite him with the tongue*, and is this *modesty?* then the Pharisees were *modest* men in their dealings with Christ, and so were *Daniels* enemies in their accusations against him.

Psal. 64. 6.

Ier. 11. 18. Luk. 6. 7.

Dan. 6. 4.

3. They

3. They accuſe him for good, (wanting matter of evill to charge him withall) as *for loving his Wife, for tendering her health, for deſiring her welfare, for endeavouring his own defence, and the upholding of Monarchy*, which God hath intruſted to him, and many ſuch things of like nature, they heavily tax him withall: and what they want in *weight*, they make up in *number*; hoping that the blinde and ſeduced world will ſuſpect, (at leaſt) ſomewhat amiſs, when they heare him charged with ſuch a multitude of accuſations. And is this *Modeſty?* then they in the 12. *Pſal.* that reſolved *With our Tongues we will prevaile*, were *modeſt* creatures.

4. They Accuſe him for that which (themſelves know) is moſt contrary to his nature and diſpoſition; as *of diſſimulation, breach of Oath and promiſe*, and *averſneſſe to the good and welfare of his people:* whereas

To the firſt, they cannot deny that his plain-dealing hath afforded to them their beſt advantage againſt him; what moved him to Signe *that unhappy Bill* for continuing the Parliament, but the ſincerity of his ſpirit, in his conceiving them to be after his owne Heart, *Honeſt men?* but (as one of the crafty *Members* ingeniouſly acknowledged) I *confeſſe* (ſayes he) *in that, we were too hard for him.*

To the 2. their owne Conſciences can witneſſe for him, that his conſtancy *in keeping his Oath* (made at his Coronation) to defend the Church of God in that eſtate of weal wherein he found it, (which they would force and compell him to break) hath been a chief cauſe of this great perſecution ſtirred up againſt him.

And for the 3. their owne hearts will affirm, (if they would let them ſpeak) that never Prince did more hunger and thirſt after his peoples good then He, never did any further deny himſelfe, then he hath done, as appeares *Paper* 25. or offer more of his owne undoubted rights to purchaſe their peace; never did tender *Father* look with a more dolefull eye, upon the miſeries of his Child, then he upon the calamities of his Subjects: Nay, never was any abuſed Prince ſo unwilling to ſhed Rebellious bloud as he; with what ſadneſs did he hear of thoſe expreſſions of Joy, for his victory gotten at *Stratton* fight, *Alas* (ſayes he) *but*

they were my Subjects. And with what passion of joy did he praise God, at the beginning of these troubles, when after a long personall expectance of an answer (after the limited time) of his Summons to *Banbury*: the Town at last, was surrendred to him: *Blessed be the God of Heaven* (sayes he) *that hath given me Victory this day without blood.* And when His Majesty was upon the Hill opposite to *Foy* in *Cornwall*, and was shot at by the enemies, (who then lay in the towne) and had a man killed close by him: though his Ordnance was ready planted, and some with him would fain have shot, and beat downe the towne: which might with ease from thence have been effected: His Majesty by no meanes would permit the same. * *I understand* (said he) *that I have many good Subjects in that towne, who are inhabitants there, and I had rather spare the lives of an hundred Rebells, then venture the hurting one of them*; wherefore sure if it be *modesty*, to accuse the Sun of darkness, or Piety it selfe of wickedness, then these *Annotators* are wonderfull modest men.

*This hath oft been related to me (with tears of affection to him) by diverse Inhabitants of that poore Loyall Town, who heard the expression from His Majesties Lips.

5. They accuse him most plentifully of those things whereof themselves are most guilty, they lay their owne faults to his Charge: as *Corah* and his companions dealt with *Moses*, as *Ahab* dealt with *Elias*, and as *Nero* with the *Christians*; so doe *these* men with their *Soveraigne*; was there ever in any Age, read or heard of grander *Hypocrites*, greater deceivers, oppressours, scorners, more cruell, Tyrannicall, or trecherous Persons, greater Oath or Covenant breakers, then these men are, who now oppose their King? and yet in their superlative *modesty*, they are pleased to calumniate & burden him with these conditions. Nay, that one Charge of theirs upon the King, *Pag.* 44. which they call *stirring Rumours about his Mother*: may make all Englishmen stand amazed at their impudency, for all that had ears to heat, and lived neer London, can witness how publikely base, and villainous they were in their scandalous inventions and designes, against the Honour of that our *disseised* Queen; as well as against *Her* that is now *living*: and because His Majesty complaines of this their transcendent villany in a private Letter unto the *Danish* King, (who was interessed with him in the wrong) these Diabolicall wretches are so impudent as to publish this private Letter, and then to tax him, as if he thereby had raised that *Rumour*,

which

which themselves, I say, first contrived, and now have the 2. time divulged onely to vex his Spirit: now if this be *modesty*, then *Potiphars* Wife was a *modest* woman, for accusing *Joseph* of incontinency; & *Satan* himself was a *modest* creature in his charging *Job* with blasphemy: Nor need any wonder, that these Royall Ladies, should fall under the lash of these mens defaming Tongues, for tis well knowne, that the *Blessed Virgin Mary* her selfe (by diverse of their crue) hath been used in the same manner: so that in this, those *two Queenes* are but fellow-sufferers with *Christs Mother*.

And thus we have seen a glimpse of that *perspicuity* and *modesty* which is gloryed to be in these *Annotations*, we shall perceive more thereof anon: surely had it been of any other sort or kinde, then what it is, they could never have been so confident as they are, that all mankind shall be injurious, and doe them wrong, if they fail to commend of them, such *perspicuity*, and such *modesty*, is in very deed the foundation of such *Confidence*. But what doe they tell us in the next words?

Indeed (say they) most of all the main circumstances, want no illustration at all, to the most vulgar Capacities, and therefore we affirme nothing necessary to be beleeved: but what the Printed Papers will themselves utter in their own Language. Libell.

Could any men in the world speake more effectually, to perswade us all to be of their opinion? *Polus* in the *Spectrum* of *Erasmus* did never act his part better. He faigning that he saw a strange sight in the skie, did by his expressions so well set it forth, and demonstrate it by his words and fingers, unto the other *spectatours*, that every of them at last, one after another, lest they should seeme to be *parum oculati* dim-sighted, *Adfirmarant se quoq; videre*, said that they saw it too, and just as he had described it: *pudebat enim non videre quod tam esset perspicuum*, (as the story goes) they were ashamed not to be thought to see, what he said was so easie to be seen: even so these men, having told us a pretty tale, of a certain *Spectrum* of *modesty and perspicuity* in their own *Annotations*; they affirm it is so evident to every Eye, that it needs no illustration: yea and what ever they say upon the Kings papers, is so manifestly true, that *the Papers themselves doe speak the same, even to the easiest capacityes*. Wherefore §. 2.

they hope, unleſſe people will yeeld themſelves, fooles and block-heads, ſuch as have no underſtanding to perceive, what they read; they will all (out of hand) be of their opinion, and ſpeak juſt as they do: for it may be a great ſhame to any body, not to obſerve that, which theſe ſay is ſo *perſpicuous*: Nor indeed will it be ſafe, for any that reſolve to ſleep in a whole skin, not to be perſwaded of this matter, for it is concluded, by thoſe of that ſide, *to kill, ſlay, and deſtroy*, at leaſt to baniſh, and turn out naked, as men *wilfull in Enmity, beyond the help of Miracles and Revelations*, all ſuch as are contrary minded unto themſelves.

But ſuppoſe any body ſhould be ſo impertinent, as to deſire a further Teſtimony, of what they would have beleeved of the King, then theſe *Papers* doe afford? Why theſe *Publiſhers* tell us, for our further ſatisfaction, (but we muſt take their bare word) *that they have*, (in ſome by-corner ſure) *more Papers*, then yet they have made ſhew of: their words to this purpoſe, are theſe that follow.

Libell. *And yet for that which is not ſo clearly warranted here, We have other Papers for their Warrant, were they not ſo Numerous and Vaſt, and too much intermixed with other matters of no pertinence, for publication at this time.*

The reaſons why they do not produce their full ſtore, we perceive are two,

1. The overflowings of their own *Modeſty & Civility*, they will not weary their Readers, with things *ſo Numerous and ſo Vaſt*.

2. Their predence and diſcretion; there is too *Great an intermixtion of other matters, of no pertinence for publication at this time:* for haply it is of ſuch matters, as would clearly evidence to the abuſed world, ſo much of the Kings goodneſſe, as could not poſſibly be clouded, and darkened with their ſpightfull gloſſes, which would rather oppoſe then further their preſent purpoſe: For (indeed) ſhould the Kings gratious diſpoſition be fully known unto His people, they would be all more ſenſible of the wrong He ſuffers, and ſo perhaps the *men of Weſtminſter*, might be forced to yeeld up into His Hands again, His Sword and Crown, and be made to return into the Order of their Predeceſſours, the *Parliament-men* in former times, which to do as yet they have no intention.

The

The way to maintain their own *Reputation*, is to *Defame* the King; to keep themselves up, is to keep Him down. In a troubled State all discontented persons, (whereof the land is full) do naturally draw to the grieved party, even as humours in the Body to a sore place; wherefore if all the people of this Nation, (who have been wronged, peeled, and oppressed, by these mens meanes, since power hath been in their hands) were but well certified of the Kings Candour, they would all with one accord, (in consideration of those unexpressible abuses offered unto Him) unite themselves in His behalf, & joyn with Him against them. Therefore it is great wisdome in these men, and their Masters, to do as they doe; and to conceal that which might hurt themselves if known. It may easily be gathered, from what they have said and shewn, that if they had any thing else, which could have been wrested possibly against the King, the world should have been made acquainted with that too: But because what remaines in their hands is *intermixt with other matter of no pertinence for publication at this time*, therefore it is thought fit to conceale the same, lest otherwise they should have played the fools, and done a prejudice unto themselves.

And thus we have seen their Answer to the second objection, which they conceive may be made against their Annotations; now we shall heare what they say to the third, their words are these:

Touching the last objection: if thou art a perfect Malignant, and dost not stick to deny, that there is any thing in these Letters, unbeseeming a Prince, who professes himself defender of the true Faith, a tender Father of his Country, and has been so Sanctimoniously ingaged with frequent speciall vows of Affection, candour, sincerity, and constancy, to His particular Protestant Subjects of England, and Scotland; then know that thou art scarce worthy of any reply, or satisfaction in this point. Libell.

Sect. XI.

1. *Censuring superiors unlawfull, why the Enemies must continue to slander the King: How easie a thing it is to deprave the best writings.* 2. *Of the Kings integrity and goodnesse, and of Englands happinesse under Him.* 3. *The main Particulars of Offence under His Government nominated; No just matter of blame from them can now be Objected to His Majesty.*

Mat. 7. 1. OUr Saviour in the *Gospell* forbids us to *Judge* our equals, we are confident; therefore he will never approve of us, if we take upon us to sentence our superiours; yea the Highest of all, our Soveraigne, who is Gods immediate servant, and with whom none but He, whose Title is, *The onely Ruler of Princes* hath to
Rom. 14. 4. do: *What hast thou to do, to censure another mans servant?* (saies the
Iam. 3. 1. Apostle.) And Saint *James* assures us, if we be *masterly* in that kind, we shall thereby *increase onely our own damnation.* But these men we see, teach us another lesson, for they tell us plainly in effect; that if we be so nice, and scrupulous, as to give respect to Gods Word, in things of this nature, if we will not censure our King, as themselves doe, and condemne Him too, (upon their bare Testimony) of doing unbeseemingly, we are *perfect Malignants* (that is to say) as compleat Devills, as any be in Hell: But truly we had rather they should call us *Malignants* for obeying our Lord Christ, then that Christ should call us *Hypocrites*, for our conforming to their example; as he doth some in the *Gospell*, who were of their Conditions; those that can see a *Mote* at a distance, can worst of all see a *Beame* neer at Hand; (as the Authour of truth and wisdome informes us.) And we observe in the *Gospell*, how they who could finde so much fault with the Son of God, for every thing he said or did, could see nothing amisse in themselves; no not when it was evidently shewn them; tis possible there may be such men alive now, that can see a *fault* in their *Soveraigne* where it is not, and none in them-

themſelves, where are great plenty: But for our parts, we affect not to be of their number, our work lies moſt at home, and there we deſire to be imployed: our ſtudies are, to know and practice the *Subjects Duty*: the Prince his *Actions*, belong not to our inquiſition; we remember the Apoſtles precepts, *Study to be quiet*, and *minde your owne Buſineſſe*: (which if all men had done, we had had no fighting.) 1 Theſ. 4. 11.

Nay did we ſee in the King, what they ſay, (which we beleeve is not to be ſeen,) yet durſt we not ſpeak after their faſhion, for *we have not ſo learned Chriſt*. If we have a warrant in Scripture to *Judge* any, it is onely thoſe that *cenſure* others, and not them neither, but by their fruits, and in matters of our owne Alloy, which concern our own Cognizance, and wherein it becomes us to have skill and knowledge; and indeed upon this ground, we dare boldly ſay, what ever they tell us of, to be *unbeſeeming* the King in *theſe his Letters*; we are certain in their *Notes* upon them, there is nothing to be found, but what is moſt *unbeſeeming* ſubjects, and men that profeſſe themſelves Proteſtant Chriſtians, (who have been ſo *Sanctimoniouſly ingaged*, with frequent ſpeciall *Vowes of Allegeance*, and Loyalty to their Soveraigne, of affection, and duty to his Perſon:) this we are confident that none (unleſs their own dear ſelves,) will deny: For their *Annotations* themſelves do full loudly utter the ſame, *in their own proper Language*.

Nay, we are perſwaded the very *men of Weſtminſter* would not deny this, were it not ſo much to the prejudice of their own *Safety* and *Reputation* to confeſs it; both which (indeed) are ſupported for the preſent, among many people, by this vilifying and ſlandering the King, inſomuch that (doubtleſs) a kind of deſperate neceſſity lyes upon them, to doe, and to countenance ſuch things, as they have done. For (ſay thir ſinfully-reſolved Conſciences within themſelves)

"Woe would be unto us, if the people whom we have Cozened "of their wealth and peace, and got ingaged with our ſelves in "this black Rebellion, (under pretence of Religion,) ſo con-"trary to Chriſts Doctrine, ſhould but at length, have a right ap-"prehenſion of the Kings good ſpirit and diſpoſition, they "would reckon us the veriеſt Villaines upon Gods earth: yea

"they

"they would fall upon us, with one accord, and cut our throats
"to expiate their own guilt, and to recover peace to themselves
"and to the whole Nation, should they but know in truth, how
"we have used their *Sovervigne*. Wherefore we must be wise in
"time and look to our selves, *Suprema tantum nos queant facere*
"*securos mala*, our onely safety consists in acting the highest evils:
"We must *slight* Majesty, we must *contemne* Gods Image, and *be-*
"*daube* his Annointed, with our bittereſt inventions; we must *per-*
"*vert* his words, and *put* the fouleſt gloſs, and conſtruction,
"that Hell can teach us to make, upon all that proceeds from
"him: and ſo we ſhall increaſe and continue that blinde and un-
"godly *odium*, which by our fine policy, we have already wrought
"in mens hearts againſt him: *Imperium iis artibus retinetur quibus*
"*partum eſt*, by lying and ſlandring his foot-ſteps, we be began our
"matchleſs undertaking, and by the ſame meanes we muſt main-
"tain it: the Common ſort having ſwallowed down our poyſon
"already, if they be kept ſtrictly to their diet, *Mithridate*-like,
"may live upon it, and adhere ſtill unto us, untill we have quite
"deſtroyed him, whom we hate, with a perfect Hatred for thoſe
"unſatisfiable wrongs, which our ſelves have done him: yea, and
"the people will think too, that they doe God good ſervice in
"their helping of us, ſpecially if we be but ſucceſſull againſt him;
"and alſo by our following this courſe, we ſhall uphold our own
"Dignitie, and retaine the repute of Holy, and good men; all we
"do will be thought to be done out of zeal againſt ſin, and out of
"pure love to our Countrey; we ſhall be looked upon as impar-
"tiall men, that will wink at ſin in no man; no not in the King
"himſelf: we will perſecute and deſtroy him, (though he be our
"Common Parent,) rather then ſuffer ſin to abide, and domi-
"neere in him: yea we ſhall be apprehended by the vulgar to be
"Gods ſpeciall favourites, elected, and appointed by him on pur-
"poſe, to puniſh the King, and to pull him from his Throne, that
"ſo Chriſt in us (the Saiuts) may be ſet up, and rule in his ſtead;
"And what ever the King ſuffers at our hands, ſhall be interpre-
"ted, (by the helpe of our Preachers, men fitted for our turns,)
"to be Gods juſt judgement upon him, for thoſe very crimes,
"which we lay to his Charge, as *Perfidiouſneſſe*, and *Breach* of
"ſpeciall Vowes made to us, his Proteſtant Subjects of *Eng-*
"*land*,

" *land*, and *Scotland*, for so we call our selves, and under that guize " we goe covered.

No doubt, (I say) but the Consciences of those I mentioned, have spoken to this purpose within themselves, or else they would confess together with us, that there is nothing in those *Annotations* upon the Kings Letters, but what is most uncomly, and misbeseeming Christian subjects.

And truly it is no difficult matter for men resolved, and ingaged by all they care for, (bodily safety, and worldly reputation,) to deprave the most innocent writing, and to pick out matter thence to defame the Author: *Julian the Apostate*, (these mens elder Brother,) having a deep hatred against Christ, did imploy his maliciously-fine braine, against the *Sacred Bible*, and took great paines to cull out thence, all *shews of errour*, or places seemingly contrary to each other, (which he would formalize to his own purpose;) all *ambiguous expressions*, (which he would wrest and pervert to the most sinister construction:) and all *obscure places*, (which by a further entangling he would make more dark and cloudy:) and thus for a season, (with some men) he disgraced Christ, and his Holy Religion. Now hence we gather, that if one man alone was able (by the helpe of Satan,) to do thus against the *Sacred writings* of God himselfe: It is no marvail if many of the same rank and spirit, laying their heads together, shall with the like assistance doe thus against the writings of the King, who is but a man: for as we doe not make our King *infallible*, like as they do the Parliament, so we will not put His *writings*, into the same skale of perfection, wherein they weigh their *Votes:* But this we will say, (and from their Malice against him do firmly beleeve,) that he is a lesser sinner then other men are: for the more like in degree their spightfulnes against him, is to that of the *Pharisees* against Christ, the more like unto Christ in innocency and Holines, is our Soveraigne the object of it: *That Hatred which is most deep, and deadly* (in such men as these are,) *is alwayes the most unjust*.

And further too, this we affirm concerning our Soveraigne, that of all the Kings His Predecessours, (that swayed the English Scepter, as he hath done,) we beleeve him to be the least sinfull; and we may conclude it, from the pride and fatnesse of these his

people, who *Jeſſurun*-like, have kicked up their Heeles againſt him; had he not been ſo good, ſo milde, ſo gentle towards them, they had not been ſo malipert, ſo proud, ſo injurious towards him: had he been a *wanton Edward the fourth*, and borrowed a pace the rich Citizens monies, and repayed them againe, by lying with their wives; or had he been a *boyſterous Henry the eighth*, and chopt off his Subjects heads, in luſt and anger; doubtleſs he had found much better reſpect and fairneſs, both of Carriage, and Language, from the men and women of this Nation: * *London* had not ſhut up their Gates thus long againſt him; had he deſerved leſs love, they would have ſhewn more feare and Reverence to him.

* That free & famous City cannot ſay that the King in all his time did ever impriſon ſo much as one Lord Major.

No man was ever ſo perfect, (Chriſt alone excepted,) but at ſome times have been guilty of ſome obliquities; which ſhould they all, that were committed through his whole life, be muſtered up, and preſented in one view, and continuation together, would make him appeare moſt ſtrangely ſinful; whereas if his life were diſplayed, in that tenour onely as led, he would haply be an object of admiration, for ſanctity and perfection. Theſe men and their faction, have ſet nothing of the King to the worlds view, ſince their unhappy meeting, but his overſights and blemiſhes, which they have narrowly ſearched for, throughout his whole life and reigne; nay they have made uſe of the ſins and corruptions of thoſe *Monopolizing Lords and Gentlemen*, (who are now right deare unto themſelves, and ſit amongſt them,) to make the King diſtaſtful to his people, they have bedawbed him, with others crimes, for want of ſomewhat more proper; and what have they (to their utmoſt) done thereby, but purpoſed for an object of ſcorn and abhorring Him, whom God by endowment with *Principall and choiſe graces*, hath marked out for a *Pattern of Honour* and *imitation* to all Princes and men.

We dare challenge malice her ſelfe to open her mouth ſo wide as ſhe can; and for her better Advantage, let her borrow the tongues and pens of theſe men, to vent her worſt of all, and then let her ſpeak out, and tell the world, what perſonall Crimes ſhe can Charge the King withall: Nay muſt ſhe not needs confeſs, (if ſhe ſay any thing,) that He hath been an example of meekneſs, Temperance, Charity, Patience, Mercy and Juſtice, to all his

his Nobles, and to all his people? Had some of these great ones, now with them, been in these Vertues conformable unto him, they had not haply been in that high esteem, wherein they are, at this present amongst them.

Nay because the *Libellers*, in their height of *impudency*, doe speake of the King, as if he were not, (according to his profession,) *a defender of the true Faith, a tender Father of his Country, and sincerely affected to the good of his Protestant Subjects in England and Scotland*; we doe appeale to all the world, to Name an Age, since England was a Nation, wherein the *Church and Faith* of Christ flourished in such high lustre, and glory: wherein the *Subjects* of this Kingdome, of all ranks and degrees, did more abound in wealth and riches; and wherein *those* of the true *Protestant Religion*, (which is the Religion of truth and peace, of Humility and obedience,) were more countenanced, and favoured, then they have been in his dayes: was there ever so much *Splendour*, *Bravery*, * and *Abundance* in the City? So much *Plate* and *Money* in the Country; so many *Pleasant* Houses, and *Stately* Buildings in all places, throughout the Land? Was there ever so much *Feasting* and plenty of food among all sorts of people? so many *good Garments* and cloathes worne, by men and women of all degrees? so *large Portions* and dowryes given with Children in marriage? were ever the *Protestant* Subjects of the Kingdome more frequently taught, or better fed? did they ever in any Nation under the Sun, injoy more Peace and Happinesse, then they did all the time of His Reigne, untill this unhappy Parliament turned all things up-side down, and so made us, of all Christians in the world, well-nigh the most miserable and disconsolate? Certainly though the *Parliament Ministers* * are pleased to cry out in their Rethorick, *O the Affliction, the Misery, the Wormwood and the Gall of those times*! Yet Posterity in after Ages will acknowledge, that the *Nobility*, *Gentry*, *Clergy*, *Citizens*, and *Common-people* of this Nation, in the General, did all arrive at the height of earthly happinesse, in King *Charles* his time, whilest he alone did sway the English Scepter.

* The abundance hath appeared by the many millions of treasure which they have lent within these six yeares.

* Tho. Case in his Sermons of waiting on God.

It is true, there were *Particular* grievances from particular men, both in *Church* and *Common-Wealth*, (and can it be expe-

cted otherwiſe, while we live in this world?) and ſome good men haply, did ſuffer ſome hard uſage at the hands of evill; but did the King ever *ſtop* His eares at any Petition? Did He ever *deny* Juſtice to any that did require it? Or did He ever *harden* His Heart from ſhewing mercy, where ere it was needful? There was perhaps much whiſpering abroad, and murmuring in Corners, but was there alwayes a cauſe? Mans Nature is apt ſome time to complaine for nothing, even when there is more reaſon to be thankfull. I will name the main particulars of offence, and let the world judge, what matter of blame, did truly ariſe from them unto the King.

§.3. 1. The *Biſhops* were cryed out upon to be too *Rigorous:* but hath not the carriages of that faction, (which the *Biſhops* did oppoſe) ſince they have gotten Head, largely acquitted them of that imputation, in the judgement of all wiſe men? ſurely they foreſaw the miſchief which we all now feel, and did labour (as became them in their places) to prevent the ſame: Perhaps every of them did not go the beſt way to work, nor did uſe ſuch *apt Inſtruments* as the caſe and time required, I juſtifie no man in all particulars; and perhaps too, ſome of us, (who are now impriſoned, baniſhed, and diveſted of all we have, by this *Reforming* Parliament) did in thoſe dayes ſuffer more moleſtation from ſome of their unworthy Officers, then many of thoſe did, who ſince that time have been moſt revengefull. Three factious fellows had their ears clipt, by the ſentence of the Lords in the *Star-Chamber*, and were ſet in the *Pillory*; and this was exclaimed upon for great cruelty in the *Biſhops*, (becauſe they (having been abuſed by them) did not beg their pardon;) but how truly their necks alſo deſerved the *Halter*, hath well appeared by the late temper of their ſpirits; and the little good uſe they have made of that their too ſmall, and gentle chaſtiſement.

2. The *Star-Chamber* and high *Commiſſion* were two great Eye-ſores: for many great and heavy fines, were layd on men, (for their ſins ſake) in thoſe Courts, by the Kings *Nobles*, and *Judges*; (ſome of whom are now great men with His greateſt Enemies:) But how many of thoſe fines did His Majeſty in His tenderneſſe and goodneſſe afterwards remit, or cauſe to be mitigated? and ſince the people would ſo have it, He hath now

given

given way, (even before the Act of continuing the Parliament) that those Courts should be suppressed, and so be no more offensive.

3. Many people of the Kingdome voluntarily departed hence to *New-England*, and this was pretended *persecution*, from some who differed in opinion from them (whom they called their *Antichristian Enemies:*) but now tis plainly apparent, (by that spirit which stayed behind in some of their fellowes) that the true cause of their departure was only pride. In themselves, *Cesarlike* they could allow of no superiour, either in Church or State, *no Bishop, no King:* (perhaps, some of them might have tender Consciences through weakness or mis-information; and some of the plainer sort might be honest men, and went for company with the rest they knew not whither, in the simplicity of their Spirits.) But tis well known, they had all the countenance of the King and Councell, to further them in the *voyage* and *Plantation*; they carryed their Wealth and Goods with them, and had supply of relief sent them, continually from this Kingdome afterward, untill this Warre caused the returne of many of them, to help forward the destruction of their native soile and Country. Indeed some are of opinion, that they went to *New-England*, only to learn and inure themselves *to shed mans bloud*, (we hear of few of the Heathens converted by them, but of many massacred:) and by accustoming themselves to slaughter *Infidells*, they have learned without scruple to murder *Christians*, & are better proficients then the *Spaniards* themselves, in destroying those of their own Nation and Religion. But (as was said) when they went first from hence, they were suffered to carry their wealth with them; they were not used as they and their faction use us, who now suffer at their hands, for our Conscience and the Gospell sake: They take away all our goods, make us beggars, and then afterward, if they do not *murder* us, or *starve* us in prison, they *banish* us into strange and desolate places, with scarce cloaths on our backs to seek our fortunes.

4. Great Complaints also there was of *monopolies*; people payed an halfpenny more for a *thousand of Pins*, then they were wont to doe; and almost half a farding more, for *a pound of Sope* and Starch then in former times, when money was not so plentifull

and such like heavy grievances did mightily oppresse them; and made them weary of the Kings Government, because He did permit of such things. And yet the Excize upon bread and beer, and flesh and cloathes, and such like things as are sold in the market for mans use, or spent in families, was not then set up: the **Monopolizers* durst not be so detrimental to the poor Subjects of this Kingdom, while the King had the sole power in His Hands: But since they got to be *Members* and *Favourites* of the Parliament, they with their fellowes, have *(Epimetheus*-like*)* opened this *Pandora's* Box, and let loose amongst us all those *Dutch* miseries; and *(*they say*)* *the people are content to have it so*; though perhaps when they have been pilled or milked a few yeares longger, by these *new-State* men, it will be confessed that the *Old Government*, *(viz.* that of the King*)* was far the better and the more easie.

* Committeemen and Sequestrators were not yet known.

5. But the greatest complaint of all, was *Ship-money*, *Ship-monj*, O that was a grievous burden indeed, not to be stood under, (for a twentieth Part, a fift Part, weekly Contributions, billetting of Souldiers, seizing on Rents, plundring of houses, cutting of throats, ravishing of women, deflowring of Virgins, and such like matters were not yet in fashion, nor yet felt or known by the people of the Kingdome; and therefore *Ship-mony* that was the *great grievance.*) But was not *Ship-mony* disputed and judged Legall before His Majesty did require it? And when he had received it, did He spend it in Luxury upon Himself, or unprofitably to the damage of His Subjects? Was it not imployed for the dignity and preservation of the Nation? Were not the *Ships (*built therewith) the strength of the Kingdome? Were we not by meanes of them, become formidable to all about us? Surely from hence it was, that our Merchants sailed with more freedom at Sea; and their Factors did negociate with more success and regard abroad; hence it was that the inhabitants by the *Sea Coasts*, slept more securely in their beds, the worshipers of *Mahomet* durst not revell so neere them, nor venture to steal their Children from them, * as alas, of late dayes they have done: In a word, by the meanes of those ships, (had they still continued under the Kings Command) all our poor Christian Brethren had been pulled ere this, out of Bondage and Slavery from *Turkish* Dens, (through

* 26. Children taken at once by the Turkes from off the Coasts of Cornwall, Iuly Anno 1645.

(through Gods assistance) as diverse of them before had been: yea, and (as was noted before) all the people of this Kingdome had been interested in that so Pious and Christian a work, by such their Contributions of *Ship-money*: yet this was it they called their *great grievance*.

And thus I have shewn in brief, the main things, for which the King was clamoured against at large: Now let all the world speak, whether the *Church* and *State* were unhappy under his Government, whether in the whole course of his Reigne, he hath not approved himself *a Defender of the true Faith, a tender Father of his Country, and sincerely affected to his Protestant Subjects*: And whether these men be not highly ingratefull both to God and him, for their suggesting the Contrary.

But (say they) *in these Letters are things unbeseeming a Prince who professeth himselfe* to be such a *Defender*, such a Father, and so affected, and a *perfect Malignant* they pronounce him to be, that denieth this or cannot see it.

SECT. XII.

1. *The Adversaries industry to find somewhat unbeseeming the King in his Letters.* 2. *Certaine Christian Considerations propounded to the Readers evidencing them to be free from any such matter.* 3. *Of the Adversaries pertinacy in their Rebellious way; their endeavours that their Kings promises might neither be beleeved nor performed.*

TO which we Answer and say, That were the King but an ordinary man, and did we observe such things in his *Letters* as they pretend; yet remembring the benefits enjoyed by him, the personall vertues, shining in him, throughout the time of his *prosperity*, we should think it disagreeing both from *Christianity* and *Humanity* to publish such our observations against him, in his *adversity*. §. 1.

But considering him withall to be our *King*, our *Soveraigne*,

we

we are confident, (if we did see any thing *unbeseeming*) that we are not bound to say we saw it: or to tell others of it; nor doe we indeed hold it lawfull, but rather to hide it, or to make the best of it. *Apelles* was not bound openly to paint *Alexanders* skar, it was allowable for him, to lay his finger on it: nor was that other *Painter* obliged plainly to paint *Alphonsus* wry necked, it was lawfull for him to make it so, as if he were looking up to Heaven; for *Alexander*, and *Alphonsus* were both Kings, and so is *Charles*, and by Gods grace shall still continue so to be, in despight of all opposers.

But in our view of these his Letters, we finde that which we conceived might have made their hopes desperate of doing his Majesty hurt by their publication of them: and surely (we think) had not their confidence been great in that strong *infection*, which they suppose their own *Notes* upon them, doe carry with them; the world had never seen them: for whereas heretofore, their endeavours were, to darken, and disparage the *intellectuall* vertues of their Soveraigne, (and peradventure his Majesties easines at first, in beleeving them to be *Honest men*, upon their Religious *Pretences* and *Protestations*, gave too great a furtherance to that designe, *David* upon like grounds was so deceived in *Achitophel.*) But now these his *Letters* have quite dampt that businesse, for they discover in him such *Strength* of judgement, such *Abilities* of minde, and *Dexterity* of parts, that we are confident in this their divulging of them, an everlasting check is given to that malignant Accusation. And now his *Morall Vertues* onely are the *Objects* of their spleene, which by their tongues and pens, they hope to blemish and defile, and from these his *Letters*, they hope somewhat may be made use of to their assistance. But what that *Somewhat* is, will be seen hereafter: In the mean time, I shall be bold to propose a word of advice to the Readers of these *Letters*, to be observed by them in their perusall of them: For as my *Duty* doth constraine me to defend my Soveraigne, so my *Conscience* and *Charity* doth perswade me to advise my Brethren, for their good: though I know the Enemies think to scare me and all men else, with the name of *Malignants* for performing either: these men in their impudent *Notes* have one speciall passage, (amongst others,) to this

this purpose, (*Page* 46.) Their words are these,

The King wil declare nothing in favour of his Parliament, so long as he can find a party to maintain him in his opposition, nor perform any thing, which he hath declared, so long as he can find a sufficient party to excuse him for it. Libell.

We guess to what purpose this is spoken, *viz.* To intimate that all such, who (out of *conscience* or duty) shal indevour to *vindicate* the King from their unjust Calumniations, and to preserve people from their snares, shal be accounted *Maintainers of opposition*, and *excusers of sin*; and as such persons they intend either secretly, or publickly to murder and massacre them: But we hope, (through Gods good grace) that neither their tongues nor their swords, shal ever terrifie us from discharging our Consciences: and we are confident that our God, whom we serve, who is the *God of Peace and Truth*, wil witness for us, that we neither delight in *maintaining strife*, nor yet in *excusing sin*. And for this *advise* which shal be propounded, let the Readers examine it, by the *Gospel*, and if it be not agreeable unto that, let no man follow it, or regard it: It is this,

§. 2. If they meet in these *Letters* with any thing, which (in their apprehensions) seems to speak a failing on his Majesties part, in performing what he had formerly promised, (which indeed is one main thing that these *King-accusers* labour to fasten upon the Readers faith) before they imitate these his Enemies, and passe a sentence peremptory, and condemnatory against their Soveraigne, let them but consider of these three particulars.

1. Whether the King was *Able* to keep his word, in those things wherin he is apprehended to have failed? whether the cause of that failing, was not rather *Lack of power*, then want of wil? and whether his disloyal Subjects, (who are most apt to accuse him) were not they that *robbed* him of his power, and on set purpose, do stil detain it from him? Our observation of them hath been this, They wanting matter to make their King odious to the world, (as they desire he should be) did labour all they could to disable him, from doing as he had said and purposed; that so they might (upon his failing) have some pretence, to tel the people, he was *perfidious*, and a *Promise-breaker*.

2. Whether the Kings promiſes when firſt made, were not intended performable only upon the *Condition* of their *Faith* and *Obedience*, who now tax him; and whether they have performed their duties in thoſe particulars: we conceive that as Gods promiſes, ſo the Kings, are made upon ſuch ſuppoſals. *If ye be willing and obedient,* (ſaies God) *ye ſhal eat the good of the Land; but if ye refuſe and rebel, ye ſhal be devoured by the ſword:* and again, *The Lord wil be with you, while you be with him, but if ye forſake him, and walk contrary unto him, He wil forſake you, and walk contrary unto you.* If the Kings *promiſes* ſhould be more abſolute then Gods, they might be ſinful; and ſo a ſin, to keep them, though he had *power:* beſide, *faith* and *obedience* doth not only make people capable of the thing promiſed, but doth alſo inable the party promiſing to make his intended goodneſs manifeſt. It is ſaid that *Chriſt could do no mighty works,* (in a certain place) *becauſe of the peoples unbelief.* Did mens unbelief weaken Chriſts hands, and can it ſtrengthen thoſe of the King? I conceive no man can juſtly tax the King of any breaches in this kind, unleſs they can ſhew, that his *promiſes* were abſolute, and notwithſtanding their *continuation* in Rebellion and oppoſition againſt him; or at leaſt can name ſome one particular of them, (for which they took his word and waited on him, in the way of obedience) which he did not perform to the uttermoſt of his power.

Iſa. 1. 19, 20.

2 Cor. 15. 2.

Mat. 13. 58. Mark 6. 5.

3. Whether thoſe men (who take ſuch pains to have the King, accounted it in the world a *Promiſe-breaker*) be themſelves free from the ſame crime; whether they have been preciſe, and punctual, in keeping all their *Oaths*, *Promiſes*, and *Proteſtations* made unto the King: If not, it may be ſuſpected that their *Policy*, is greater then their *Honeſty*; and that they hope to cloud their own fault, by means of this duſt which they raiſe againſt the King; as conceiving that men wil not be ſo *uncivil*, as to think them guilty of that which with ſo much mouth, and fierineſs of Spirit, they cenſure in the King. And yet (verily) many are of opinion, that it cannot be ſhewn, from any ſtory, that there was ever a like pack of perfidious wretches, under the cope of Heaven, profeſſing the Chriſtian Proteſtant Religion, that have broken more *Oaths* of Allegeance, *Bonds* of obedience, and

Proteſtations

Protestations of Loyalty then these have done.

Again, I do further advise the Readers, that if (from any passages in these Letters) they shal conceive, they see in the King some failing, concerning his trust, and dependance on God; that he doth not so totally cast himself upon his strength and providence, as in their thoughts, it beseemeth the *Anointed* of the Lord; and as at the beginning of his troubles he resolved to do, but seems to look out for other helps, as of *Forreiners*, and people of another *Religion*, which (in their apprehensions) is not so proper for him (a *Protestant* Prince) to make use of: Yet before they passe a rigorous censure against him, (after the manner of these men) Let them also consider of these three particulars. 2.

1. That the King is in the state of *Mortality*, and so hath frailties in him as wel as others: Nor was it ever known, that *Faith* was at all times alike strong, and lively in the best believers; somtime they have relied wholy upon God: but somtimes again they have been ful of doubtings, specially when afflictions have bin hard upon them, and God seemed *to stand afar off*. *David* at some time thought that God had quite *cast him off, and forgotten him*; though somtime again, he could say, that *God was his salvation*; and when *Peter* that great Apostle felt himself sinking, his *Faith failed him*: Now considering how tedious, bitter, and heavy the Kings afflictions have bin, we (who are more frail) should rather magnifie and admire the strength of Gods grace in him; that hath supported him so far, and so long, then condemn him for his weakness; the best of us, (perhaps) had despaired, and bin distracted or dead long ere this, under the like continuance of a far lesse burden. Psl. 13. 1, 2. &c. Mat. 14. 30.

2. That necessity is a Tyrant, and forceth men beyond their wils, and purposed inclinations, and therfore *Seneca* wel, *Magnum imbecillitatis nostræ patrocinium necessitas, quæ omnem legem frangit*, it breaks all laws, and resolutions, and thrusts a man with a kind of Authority into by-paths: it did *David*, when (notwithstanding Gods particular promise to settle him in the Throne of the Kingdom, and after a large and frequent experience of Gods delivering him from *Sauls* rage) he said, *I shal one day perish by the hand of Saul*; and thereupon used (that which is 1 Sam. 21. 7.

now counted an indirect mean) for his preservation, the help of *Forreiners*, and men of another Religion: He sought protection from *Achish* king of *Gath*; and indeed behaved himself in his court (being there also put to his shifts) somwhat unseemly. And so *Abraham* notwithstanding God had promised him his special guard, wherupon he had the more reason to be confident, and to depend upon him, yet being in a strait, to save his life, used an undirect mean two several times, and hazarded the loss of his *Wives* Honour.

Gen.12.12.

Gen.20.2.

Our King hath had no such personal and special promises of Gods preservation, as those holy men had, therfore if he had bin so weak in faith, (as some wil happily apprehend him) yet had he shewn himself therein, but *the son of David*, the son of *Abraham*. It would doubtless better become the best of us, to pray with the Psalmist, *Let not the rod of the wicked, lie alway upon the back of the Righteous, lest the righteous put forth his hand unto wickedness*; then to condemn or censure a righteous Prince, for his putting forth his hand for *forrein* help, in a cause of this nature, when he is in danger to be deprived both of life and Kingdom: but more of this hereafter.

Psal.125.8.

3. Let it be remembred how highly guilty of hiring, and imploying *forrein* aid, these his Accusers with their faction are, who oppose his Majesty: notwithstanding that great strength of ships, arms, wealth and men, which are at home under their Command, they have the aid of all men, whomsoever they can get or hire, to help them in spoyling the King, they called in the *Scottish* Nation to this purpose, and it is wel known by divers where* neer thirty of their men being at once taken together Prisoners, were found upon examination to be of six several Nations, and all Papists: wherfore then, may not the King fight with his Enemies at their own weapons, and oppose strangers to strangers, Papists to Papists? Is it so great a sin in him to use such men, and are they no whit to be blamed for the same thing? may not he with as much dependance upon God, do in his necessity, what they do in the midst of plenty? may they imploy *forrein* aid to thrust him out of his inheritance, and may not he with as good leave make use of the like, to keep the possession of what God hath given him? surely upon this consideration, if the King

* In Cornwall when Essex his Army was there defeated by his Majesty.

for

for his part, be worthy of *censure*, they also deserve a portion of the same *Condemnation:* no honest man but is of this judgment.

This is that advice which I propound to the indifferent Readers; and which I conceive to be most agreeable to Christs Gospel: if they now please to follow it, they may (through Gods blessing) not only be kept out of a sinful path, but also have better satisfaction, in the matter discoursed upon, then they are likely to receive from these *Annotators*, whom I write against; for these High-boys say plainly, that all such who are not of their opinion, are *perfect Malignants, and not worthy of any reply or satisfaction*, at all in this point, *viz.* at their hands. And they further proceed, saying,

Our Cause is stil the same, as it was when the King first took Arms, and as it was when the King made most of these Oaths and Professions. Our three Propositions concerning the Abolition of Episcopacy, *the* Setling the Militia *of the three Kingdoms in good hands, by the advise of Parliament, the* Vindication of the Irish Rebels *being all our main demands at the Treaty in* February *last, and no other then the Propositions sent in* June 1642. *before any stroak struck wil bear us witness, that we rather have straitned, then enlarged our Complaints. But were our case altered, as it is not, or were we worse Rebels then formerly*, &c. Libell.

These words are added to evidence their former, And the Argument in them stands thus,

If our Cause be stil the same as at the Beginning, and our selves as bad Rebels as we were at first, then the King is such a one as we do repute him, *or would have him believed to be, and those that think better of him are perfect Malignants, and as unworthy of future satisfaction, as we judge them*; But our Cause is stil the same, *as it was at the first, and we are as bad Rebels as at the beginning*, Ergo.

The *Minor* in this syllogisme we shal easily grant: But did we not understand how unworthy we are in their account of any reply, we should be bold to deny the *Major:* For we conceive not, how either the *unalterableness* of their *Cause*, or their *persistency* in maintaining it, can prove the King (who opposeth both it and them) to be as they report him. Indeed if their *re-*

ports of him were of a clean contrary nature to what they are, the Argument might wel ſtand, for the longer he perſeveres to reſiſt Rebellion, and rebellious men, the more fully doth he approve himſelf according to his Title and Profeſſion, The *Defender of the true Faith, and a tender Father of his Country*; for the *continuance* of their cauſe, and of them in their way, ſpeaks a *continuance*, if not an *increaſe* of their *ſtrength*, and this muſt needs infer a *decreaſe* of the Kings Power, becauſe what they have is taken from him: and the Kings weakneſs affords an opportunity of ſhewing his own true worth. He being debarred of outward aſſiſtance and ſupportments, is ſeparated from that, which makes disfigured Monſters look handſomly. *Patience* is a more ſubſtantial virtue then *temperance*, and he that endures famiſhing without alteration, hath more virtue, then he that comes from a feaſt without a ſurfeit.

But I wil not ſpend words to them that liſt not to reply, wherfore deſiring all men to obſerve the ſimpleneſs and inſufficiency of their Argument, for the proof of what they would have it; I ſhal ſhew the reaſon why their Cauſe is ſtil the ſame as at the beginning, when the King firſt took up Arms in his own defence. It is (in a word) becauſe themſelves are ſtil the ſame. *Traitors, Heady, High-minded, lovers of themſelves*, (of their own luſts and wils) *more then of God*, their King and Country; nor indeed, can men ever love, where they have cauſe to fear: they muſt ſtil miſtruſt, without all hope of reconciling whom they have injured beyond all remedy of amends; *Injuriam qui tulit obliviſci poteſt, qui fecit nunquam*; though the King in his goodneſs may forgive, yet they in their guiltineſs cannot believe: and therfore *they are ſtil the ſame men, and their Cauſe is ſtil the ſame.*

Beſides, they have entanged themſelves in ſuch a labyrinth of miſchiefs, as (in their own apprehenſions) they have no place left of acknowledging their error, without a total ruine, both of their Eſtates and Perſons, therfore alſo having learned the wiſdome of *Spes quiſq; ſibi, & μεμνησο ἀνιστειν* they are ſtil the ſame men, and *their cauſe is ſtil the ſame.*

And moreover too, ſhould they deny themſelves in the leaſt particular, or retract an hairs breadth from their firſt poſition, what

what a *jealousie* might it breed in peoples heads of their *infallibility?* how easily might those whom they have led all this while on the blind side, suspect them also erronious in other matters? and so might they come to be despised in those minds, wherin hitherto they have been enshrined with all devotions. Peoples love is commonly according to their hope, it grows and fades with it; therfore should their hopes in these *new State-men* begin to fail, their love towards them might fail too; yea, and perhaps be turned into hatred of them; and so people returning to their former *Loyalty*, might force those *grand Impostors* (that have seduced them) to yeild up the *Militia* to its right owner, and betake themselves to the due order of their predecessours in former Parliaments, which to do, as yet they have no intention, and therfore are *stil the same men, and their Cause is stil the same*, as at the first, when they forced their Soveraign in his own defence, to make use of those few Arms his friends brought him, even to maintaine that breath, which God had given him.

At which time to disswade (if possible) from this unnatural War, which he saw they did intend, (and foresaw, would be destructive to his poor Subjects) the King endevoured to heal their ulcered minds with all *Princely favours*, and true shews of trust; to which purpose, he made many of those promises, which they reckon up (in a reproachful way, as not performed by him) at the end of their notes; and wanting other means to manifest further the *reality* of his heart, in those his professions, (they having robbed him of all his power) he did for their very sakes, (that they might have the more assured confidence) confirm his *promises* with an *Oath*; but they being otherwise resolved (as now appears) would themselves believe neither; nor would they (so much as in them lay) suffer any others to credit any thing which the King did say or swear. How many loyally disposed *Ministers* did they imprison, and take their livings from, only for endevouring to make their Soveraigns honest mind known unto his Subjects, by publishing his *Declarations* (upon his Command) to that purpose? And how many times also did themselves set forth perverse *notes*, and contradictory *glosses*, upon the Kings Books, that so the people might learn from them, to misconstrue

conſtrue his ſincere and good intentions. Indeed becauſe they were but *new State-men*, many of us thought it rather an *ignorance* in them of wars miſeries, then any *reſolved purpoſe* of acting *Nero*, in deſtroying their own Mother *Church* and *Nation*, which cauſed them at firſt to take up Arms; for though an eaſie Capacity might foreſee that they could do nothing by ſuch an enterpriſe, but increaſe their own ſins, and the ſins of the Kingdom; yet we were willing to lend what *charity* we could to the worſt handed undertaking; but their perſiſtency in their ſavage courſe makes us now fear, that even *Ahab*-like they ſtrook at firſt of all, a Covenant with Hel it ſelf, and *ſold themſelves to work wickedneſs*. But (alas, alas!) beſides their loſſe of Chriſt and God, what wil they purchaſe hereby to themſelves? not the Titles of *Fathers of their Country*, as they might have done, had they behaved themſelves accordingly, and believed their Soveraign: But *Maſters of a ſlaughtery* wil they be called, becauſe they delight ſo much in the *ſlaughtery* of mankind: Poſterity wil judge them to have bin Satans *darlings* in their generation: the *fore-men* of his ſhop, whom he imployed to act his moſt glorious *Stratagems*, his *generoſa ſcelera*, his choiceſt villanies; his *divina myſteria iniquitatis*, his di-
2 King. 21. 16. vine myſteries of iniquity: Indeed they have (*Manaſſeh*-like) fil-
2 Cor. 23. 12. led the Nation with innocent bloud, and made the whole Land a very *Acheldama* or field therof: And oh that it would pleaſe the Judge of all the world to deal with them, as he did with that *Manaſſeh*, bring them into Bonds and Chains, that ſo if poſſible they might be humbled, as he was, before they go hence and be no more; but I return to them.

It is yeilded (as they ſee) that 'twas the truth they ſpake, when they ſaid, their *Cauſe Was ſtil the ſame, as When the King firſt took Arms, and as when he made moſt of his Oaths and profeſſions*. And ſo in like ſort is our God the *ſame* ſtil, as when the King was firſt at *Nottingham*, and there ſet up his Standerd: But they tel us further, to their former purpoſe, that *their demands at the Treaty in* February, *were no other then thoſe ſent in* June, 1642. *before any ſtroke ſtruck*. Which Argument they repeat over the ſecond time, in the 53. Page of their notes, to the ſame end alſo; *our demands* (ſay they) *at Uxbridge in February* 1644. *were the very ſame as they were in* June 1642. (indeed they are as bold, as high,

as

as unreasonable to the full: *Ergo*, (say they,) *The King hath no reason to look upon us now, any otherwise then as he did then.* All this is very true; who denyes it? these men (sure) love to dispute with their own shadows: The King had cause to look upon them then, as he doth now; though now he hath cause to express himself further against them, then he did then: It is the course which God himself takes when people Rebell against him: He endeauours at first to reduce them by promises, and allurements unto obedience; but if they slight, and contemn these, and oppose him the more for his lenity and goodness, he then useth to express himself with more wrath and severity against them, and hath reason for it, we doe not apprehend that the King can transgress, (whatever these wise men say,) so long as he walks in the way of God; though he did not call them by their proper name at first, yet now he may.

But for this their Argument, which they seeme (by their often use of it) to be so proud of; had they any true touch or tast of Christianity in them, they would blush to use it. The *Propositions are the same now as they were two or three years agoe*; scil. ful as high, full as unreasonable; and is this to their commendation? Is it to their praise, that the shedding of so much Christian bloud, hath wrought no *Remorse* at all in them? no obedience at all to Gods word, (which commands, *if possible, to live peaceably with all men?*) no *submission* to their King, who hath so often wooed them with the tenders of mercy, and pardon to be quiet? No *Humanity*, no *Piety* to their poor native Countrey, that lyes a bleeding to destruction? is this a matter to be gloryed in now, that they are still as stiffe as ever? as far from practicing the first lesson in Christs Schoole, (the point of self-denyall,) as if they had never heard one word of Christianity? surely this their glory will one day be their shame; and God grant it may so be, before the great day, that then (if possible) they may find mercy.

Truely this their impenitency, and hardnesse of heart, may afford us great matter of Admiration; that neither all the bloud that is shed, nor Gods protection of the Kings person among so many treasons and dangers; from their malice, and against such multitudes of men, who both by secret treacheryes, open Hostilityes, foul mouthes, black pens, and bloudy hands, have endea-

deavoured his ruine: Nor yet those remarkable judgements, upon *Brook*, *Hampden*, and *Hotham*, three of the first instruments of motion in this Rebellion; together with many other *Notable* Accidents of Gods providence upon many other of their Associates: * I say it may well be matter of amazement to us, that none of these things have been able to worke any touch of Conscience, or alteration unto good in them; pray God (therefore) they be not given up to a *Reprobate sense*, and that the seal of damnation be not set upon them.

* And now of late they have been payd home in their own coyn so many wayes (even as themselves have dealt with their Soveraigne,) that they would confesse with that Heathen King, Iud. 1.7. (had they but as much sence of the Deity as He) and say, As we have done, so God hath rewarded us.

Indeed (they say) they *have rather straitned then enlarged their Complaint*, (of which this their libellous, and defamatory book is a sufficient witnesse) their propositions also they have straitned from 19, to 3. but it is *proportione Arithmeticâ non Geometricâ*, for these three containe in them fully as much as those 19, and more if possible. Well, but what be these 3. Propositions which they now stick so close unto? themselves say, they are these in their order.

The first *concernes the Abolition of Episcopacy*, (or pulling down of the *Church*.)

The second concerns *the settling the Militia of the Kingdome in good hands by the advice of the Parliament*, (or the pulling down of the *Kingdome*, or Kingly state.)

The third concernes the *Vindication of the Irish Rebells*, (or the full completion of a perfect *Babell*.) Indeed the method is rightly suted, for the restauration of a *Chaos*. First down with a well governed *Church*, then with a wel-*ordered* State, and then a Butcherly confusion follows presently, not onely in one, but in all places. But I shall take the boldness to make a few queres about the particulars.

SECT.

SECT. XIII.

1. *Of their Propositions at Uxbridge: Foure Pretences for their Abolition of Episcopacy.* 2. *Four true Reasons of that their sinfull request.*

1. WHy the Abolition of Episcopacy? Was not their pretence and promise at first to make the Church *Glorious*, and according to the *Pattern of Primitive times?* and was not the Church then Governed by *Bishops?* Was not the Doctrine and Discipline of this particular Church, settled here in King *Edwards* dayes by *Bishops*, (who sealed the same afterward with their bloud?) and hath ever any particular *Nationall* Church so flourished, as this hath here done under that Government? did the first establishers of any other Ecclesiasticall *Discipline*, ever give so reall and substanciall a Testimony of confirmation as these did, to what they had in this kind done? Or was their work ever approved with a like measure of Gods blessing? Hath ever any one Church since the Ascension of our Saviour, brought forth in four-score years space, so many learned men, defenders of *verity*, and oppugners of *Antichristianity?* So many able Preachers and expounders of holy Writ? so many knowing Christians, and well gifted people of all sorts, as the Church of *England* hath done, under the Government of *Episcopacy?* And must it now be *abolished* in all haste? For what causes I pray? Pretences they have, which we will first consider on; and their true reasons afterward.

1. They say, becaus tis *Impious*, *Unlawfull* and *Antichristian:* Were then those Martyr Bishops, *Cranmer*, *Ridly*, *Hooper*, *Latimer*, *Farrer*, all *Antichristian?* Were *Jewell*, *Downam*, *Andrews*, *Abbot*, *King*, and many others of that Order, (that writ against Antichrist) all themselves *Antichristian?* Must Gods Wisdome now receive a check for suffering his Church to flourish thus long under a Government *Antichristian?* Will this new Generation undertake to teach the Almighty also, to rule his

Flock and Family, (better then He hath hitherto done) by their *Abolition of Episcopacy?* Indeed some of them have taught, that *Hierarchie* it self was *Antichrist*, though *Scripture* speaking of Antichrist, calls him *a man of sin*; not *a sinful Order*, (if *Hierarchy* were any such thing) but no marvail that those who think they can teach God himself, do take upon them to contradict the *Scripture*.

O but (say they) *the Romish Religion is Antichristian, and the Government of that Church is by Episcopacy:* And yet this *Government* is more Ancient then that *Religion* (as now professed) and therefore that *Religion* cannot make it *Antichristian:* Nor is that Church *Antichristian* because of that *Government*; but rather because the *precepts* of men there, (like our *Ordinances* of Parliament here) are preferred before the Word of God. The *Bishops* there are called *Antichristian*, because (like our *men of Westminster*) they are such abrogators of, and such dispensers with Gods Lawes, and such tyrannous exactors and importuners of their owne: Because (like them) they are (or have been at least some of them) so treacherous in their pretences, so barbarous in their executions, so contrary in their doings, to the meek and milde Doctrine of Christs *Gospell*, breathing forth cruelty, fire and sword against those that are not of their own opinion, though no otherwise offending them, then in their desiring to amend them: Because they are in their conditions, so like unto those that would from amongst us *abolish Episcopacy*, therefore are the *Bishops* in the Romish Church called *Antichristian*, and for no other reason.

2. Their Second Argument or pretence why *Episcopacy* must be *Abolished*, is, *because* (say they) *all other Reformed Churches have abolished Bishops, and till we have abolished them too, Reformation will not be perfect in this Nation.* This Reason is false; Or were it true, yet the conclusion from it, is most untrue: The Churches in *Denmark*, *Swevia*, and *Poland* do retaine *Episcopacy*, after the manner of the *Greek* and *Russian* Churches, and those of *Africk*, and the *Easterne* Countries. And for those particular Churches that have abolished that *Government*, it is first to be enquired, (before there be a conformity to their practice) whether therein they have done well, or no, and whether since that time, they have thrived better without it, then we have done

that

that have enjoyed it. If it be remembred, what is recorded to be said, at the meeting at *Dort* to our English Divines, by some of them, that were sent thither from those other *reformed Churches*, concerning their own unhappiness, in respect of the want of such an *Episcopal Government* as ours was, and concerning our Churches felicity in its enjoyment therof; perhaps it would be concluded, that this similitude aymed at with other Churches, is only in misery and imperfections, and that those other so admired Churches come short of ours, in perfection of *Reformation*, and not ours of them; and of this opinion (doubtless) were those wise and learned Divines of the Religion (as they are called) in *France*, who petitioned the Cardinal *Richlieu* (as I have heard credibly reported) that they might be permitted to have Bishops over their Congregations; But he answered, *No, for then you would have at least the face of a Church among you.*

That learned Gentleman Sir *Edwin Sands*, tels us in his *Europæ Speculum, that the Papists are more awed with the Reformation of Religion in* England, *then with that in any other Country, and have bin* (says he) *more busie in their attempts against our Church, as conceiving it to be most perfect of any other, in regard of that peaceable and orderly alteration introduced therein, which was not* (says he) *in a tumultuous headlong way, as was that in other Churches, but by the general consent of the Prince and Realm, representatively assembled in solemn Parliament, as also in regard of the continuation of the Government by Bishops, and vocation of Ministers, which the inconsiderate Weakness of other Churches did not retain, or rather the violent Wickedness of profane men, (coveting the Churches possessions) would not suffer.* Thus he.

But now we have (amongst our selves) some above-board, who (it seemes) are resolved, though with the destruction of Church and Kingdome, to free the *Papists* from their Ancient dread; they will have all things here, as they are and have been in other Churches: that former *orderly Reformation*, which did so awe the Adversary, shall be over-done, and made perfect by an heady *tumultuous innovation*; our Government by Bishops shall be quite *abolished* even *root* and *branch*; and all the Churches Revenues shall be imployed to prophane uses; that so we may be fully conformable to other *Reformed Churches*, this is the issue of their second Argument.

3. Their 3. Pretence to the same purpose is this, *Bishops must be abolished, because they have been (specially of late) such enemies unto, and Persecutors of Gods People, viz.* those of their Faction. For (as if they were all Kings of *China*) they ingrosse to themselves the title of *Filios Cœli*, Gods Children, Heires of Heaven, with exclusion of all, that be not of their opinions, I pray God they may prove so at last: but as yet (sure we are) their actions proclaim them to be *Filios inferni* rather.

The *Bishops*, in regard of their office and place in the Church, were bound in Conscience, as they would answer it to God and the King, to suppresse *Schisme*, to keep down *Faction* and *Rebellion*, and to punish those that were *Seditious*; and they apprehending (from some strange positions vented in Pulpits, and from the refractorinesse which they found in some spirits, unto the Government established) that some great mischief was in hatching, did endeavour to hinder the sowing of that seed, which hath brought forth these bitter fruits, which now (alas!) this whole Nation feeds upon, and weepes under. Now because they would not sleep, and suffer those *envious ones* to scatter their tares into peoples Hearts, so quietly as some desired, therefore they open the mouth against them, as against the Enemies and Persecutors of Gods People. Perhaps (as was said before) every particular of the Bishops might not be so wary and considerate, in the management of what they did, as had they known the event of things they would have been: and perhaps too, they imployed some persons of too course or base an Alloy, to act in the businesse, who pulled up *Wheat* and *Tares* together, or peradventure sometime, and in some places the *Wheat* alone, and not the *Tares* at all; and so the Bishops good intendments became scandalous, by the ilnesse of their instruments: But I beleeve now, (experience hath taught it to all sober men) that it will be confessed, the *Bishops* were not such great persecutors of Gods People, or *Hunters of Christs Flocke* as was so loudly voyced, but rather *good Shepheards* that endeavoured to keep under those ravenous wolves, who now so much destroy it. Ask but the *Country Farmer*, and even he will now tell you, that since the *Abolition of Episcopacy*, hath been in hand, Christs Sheep and his, have had but unsafe and unquiet pasturage, in compare with that, which they enjoyed

joyed formerly; and thus have we seen the strength of their 3. Pretence or Argument.

A 4. followes and tis this, Episcopacy must be abolished, *because it hinders the punishment of sinne, in that brotherly way, which suits with Christs rule in the Gospell*, which sayes, *if thy brother offend, first, tell him of it in private between him and thee*, if he doe not reform, *then carry two or three with thee*, and admonish him the second time; if he will not yet hear, then *Dic Ecclesiæ*, tell it to the Church, and make a publike manifestation of his wickednes. But by the *abolition of Episcopacy*, this discipline of Christ shall be set up; mens reputation may be saved, and their monies too, (which is needlesly spent in Bishops Courts) and people may be kept in good awe without charges. 4. Mat. 18.

So they say: And the Warre they have raised to punish *Delinquents*, doth sufficiently discover their *brotherly way*: but not to insist upon that; let us consider how well they have begun to put their *discipline* in execution with particulars. First, in the publication of their so much studyed, and unmannerly *Remonstrance* against the King, they begun their discipline at the wrong end, even at *Dic Ecclesiæ*, or at *Dic Mundo* rather, before they so much as touched upon a first or second *Admonition*: Yea, and though His Majesty before-hand, by his suppressing offensive Courts, and establishing a *Triennial Parliament*, had largely testified His resolution of rectifying what was amiss, had the things been true which they Charged upon him.

And 2. how *Ecclesiastically* have they dealt with him now also, in their divulging these his *Letters*, whereby they have done their worst to make him accounted an *Heathen* and a *Publican*, without ever so much as the least hint or *brotherly Admonition* before hand. But perhaps they'l say the King is a singular person, and considering the state of opposition, wherein at this present he stands with them, (or they with him;) he is not worthy or capable of any such respect at their hands. Let us consider therefore, how fairly they have proceeded with others, and how according unto *Discipline*.

And to this purpose let us but remember one particular which was before mentioned, *viz.* how at their first meeting, when they took from the Bishops power of punishing sinne; they made

made a kinde of a publick, *O yes*, to the whole Kingdome, and put the same in print, that none might plead ignorance of it, and sent it into all parts and corners of the Land; whereby they invited all the *Raskality* of the Nation, to bring up to *Westminster* all the complaints they would or could against the *Ministers of Jesus*; which were there received with all alacrity and cheerfulness, though never so false or so malitious: and in their open *Committees*, the man in the Chaire would give the Title of *Sir*, and *Master* at every word to the basest beggerliest villaine, that had but the fore-head to come before them, and act the Devills part against his *Minister*: and sometimes also on the other side, he would rattle up and be-*Sirrah* the Messenger of the Lord, before the rabble; and all this before any first or second Admonition; yea perhaps, before they knew upon proof whether he were guilty of any fault or no; onely they saw somewhat written against him in a paper.

And then further yet, lest the negligent world, should chance to forget in after-Ages, this remarkable Act of *Zeal* and *Discipline* in them, concerning the *Reformation* of the Clergy: One *John White*, (then a choice Member of the *Lower House*, though now gone to his *proper place*) did make a Book, and *Authorized* it his own self, wherein the said presentments (though never proved) were transmitted to posterity, and this was his *Dic Ecclesiæ*. And to the end, that forreigne Nations also, as well as the Children yet unborne, might the more fully note, and know, the Christianity of these *Abolishers of Episcopacy*, they Authorized in like manner one *William Prin*, (a dear friend we may be sure of the Bishops) to write an History in two volumes, (beside his Commentary upon the *Arch-Bishops Note-Booke*) wherein all the obliquities of the Bishops that were whispered, or could possibly be invented, were at large recorded, which was a *Dic Ecclesiæ* to the purpose.

If *Prin* had made good use of that great Reading, which he would the world should thinke him guilty of, he might have remembred that the Ancient Councells, when they deprived any *Bishop*, never recorded the offence, but buried it in perpetuall silence. Or had reason bore any sway in him, though things blameworthy had been in the Bishops, yet to ascend from their

Persons

persons, unto their calling, and to draw that into question, he would have judged it high Injustice; but for those his Books, I leave him to the torture of his owne Conscience: when he writ them, he was (surely) in that his *Tartarean Extasie*, which his brother *John Goodwin* affirmes him to be sometimes in, and *then* (sayes he) *he speaks the Dialect of Dragons*. And (by the way) that the world may the better know him, let but the Testimony be remembred, which the said learned brother of his, gives publickly of him: *Since the mountains* (saith he) * *were bronght forth and setled, it may probably be thought, that there was never any son of* Adam, *whose pen made a broader digression, from that Christian brotherly way, which himself speaks of, then his own; for look as low as the earth is beneath the Heavens, so far is Mr.* Prins *way of dealing with his friends beneath that which is Christian and brotherly:* (and if so, we cannot suppose him, to deale better with those, whom he accounteth his enemies) *He can spie Beares and Tigres, Lyons and Dragons, where other men can see nothing but Doves and Sheep; and hath eyes given him to condemn all the world beside of blindnesse*; this is the very Testimony which *John Goodwin* one of the Parliament Ministers giveth to the world of *William Prin*; and *He professeth solemnly withall, that himself can hardly refrain, from taking a solemn Vow, and protestation, in the sight of God, Angels and men, to have no more to doe with him, either in word or deed, untill He turnes Christian:* But (as I said before) I leave him to the torture of his own Conscience, as well as to *John Goodwins* censure, and return to my proper business.

* Calumny arraigned & cast: Or, answer to Prins rank passages, in his book intituled, Truth Triumphing over Falshood. Pag. 14. Pag. 13. ejusdem.

Pag. 12.

I remember the fore-named Sir *Edwin Sands* in his fore-mentioned discourse, tells us, that when he writ the said book, (which is above 50. years ago,) *the Papists, (in their hatred against the Church of England) did give out, that they had a Booke in hand of the lives of the Ministers of England*, viz. of defamation against them: if that Booke be not yet out, (as for ought I know it is not, for want of matter perhaps to make up, or strength to bring forth:) they may now spare themselves the labour, for *John White* and *William Prin* by strong Authority, have done the work for them; and with as perfect spight and vilenesse, as the worst of them could possibly have done it.

I wish with my soule that dissolute and corrupt Ministers, upon

sufficient testimony of their guilt, had in a due and orderly way, received exemplary punishment, to expiate the scandall and reproach, which by their meanes hath been cast upon our Holy Office and function: but undoubtedly the course which *Prin* and *White* have taken, and which these *Aboliſhers* of Bishops, have countenanced them in, is most base and beggerly; and altogether unworthy ingenuous and true Noble spirits: Sure, had their delights been, to have soared on high, in the pure and candid paths of verity, they would have disdained in that sort, to have raked in the puddles of obscenity: but in that to their baseneſſe of discoveryes, they have added *Injuſtice* too, and suffered *Malice* to prefer, *Spight* to increase, and *Slander* to taint, all that was done in this nature; they have deservedly purchased to themselves a place, with the grand Calumniatour himself, whose title is, *The accuſer of the Brethren.*

And thus we have seen what their grand pretences are, for their *Abolition of Epiſcopacy*: now we shall note their true reasons which are these, some say,

§. 2. 1. *Because Epiſcopall Government, confines people,* (as Gods word doth) *to the Bonds of Wedlock*, and punisheth those that vitiate themselves in forbidden pathes, by ordering them to stand in a *White sheet*, or to pay a good sum of money for a Commutation: Yea some persons of place and note in the world, (who think it no shame to *commit* folly, but to be reproved for it) are liable to suffer rebuke, and so disgrace, (as they take it) for their wantonneſſe; if *Biſhops* continue still Honourable and in esteem amongst us, (for the outward dignity of the reprover adds much vigour to the reproof with some men:) Wherefore that people might be free, and enjoy their Liberty without check or Controule, the Persons of Bishops must be vilified, their Estates and revenews taken away from them, and their Jurisdiction from henceforth quite aboliſhed.

Indeed it makes all modest men blush to hear what Harlottry and filthiness is voiced to be practiced and countenanced (even by them that would be esteemed the *Reformers* of our Church and Nation,) since the *Courts* which punished that sin have been suppressed, (notwithstanding Gods heavy judgements upon the Nation ever since;) nor must men now speak their minds freely,

for

for feare of being accounted *disaffected persons, Enemies* to the *State*, and to the *Priviledges* of *Parliament*: But as Saint *Paul* said in his time to the *Corinthians*, so I must say (for I am Gods Minister) to those above board in these dayes, *I hear there is such fornication committed*, and such filthyness suffered to goe unpunished *amongst you, as is not to be named among Saints*, much less to be connived at, by them that would be esteemed members of the *High and Supreame Court of Justice*. It was not thus when *Episcopacy* was in force, nor when Bishops had their place in *Parliament*: O might there but come forth an *Ordinance* to warrant and encourage all men to bring in Complaints against Bawds, Panders and Harlots, with their abetters and maintainers, (as there was once to invite all that would, to bring in accusations against Gods Ministers,) the world might haply see, or heare some new Centuryes of ill livers, yea, and proofs too into the bargain: Yea perhaps they might hear how some unworthy *Members* have attempted to ravish and deflowre Ladies of Honour, and no punishment inflicted for the same; How some others neglected their own wives, have kept divers lewd women, yea, and allow yearely pensions to filthy Bawds to furnish them with such Commodities, for the satisfying their brutish lusts, and base appetites: How some have defloured young Virgins whose Parents (in respect of their abused Children) are unwilling to publish their dishonour to the world: How some, having committed this vile wickedness with young Gentle-women, have used, (or advised) to meanes to hinder conception, yea and to destroy the fruit in the wombe when conceived, (which I beleeve in the sight of God is no lesse then rank murder.) How some (having undone Gentlemen of good quality, by taking away their estates,) have taken advantage of the poverty of their Children, and allured their daughters (personable and proper women) unto their own baseneſſe, to the losse of their Honours and precicious Soules for ever; (and to continue in these courses without controule is thought by many, to be one of the chief designes which divers of these new reformers ayme at;) I say, these and many such like things might haply be evinenced to some mens shame (if they have any left in them,) might but as free leave and Countenance be granted to impeach such persons, as was once to

This reason I received lately from the judgment of others and therefore thought fit to insert it in the first place with these that follow.

accuse Gods Ministers: Well, some men imagine this to be one reason of the Abolition of Episcopacy; that the *Fathers of Gods Church* might not have power to punish and suppress such kind of offenders.

2. *Because Episcopacy is the upholder of truth and order:* this is evident enough to be another reason: themselves cannot deny, that the same was first ordained & established in the Church, for a Remedy against Heresies, Sects, and Schismes, (which even in the Primitive times began to spring up among Christians; the Smectymnists themselves confesse this) and also for the maintaining of *Order* and *Decency* in Gods worship and service: wherfore truth and order, being the things which these men purpose to suppresse and destroy, (as appeares by that in-let, which they have given to all false Doctrines and Teachers, and by that confusion, which they have set up in all places;) therefore a necessity lyes upon it, *Episcopacy* must be *Abolished*, as being a main obstruction to that their intendment or undertaking: This is the second.

3. *Because Episcopacy is a great friend to Monarchy*, a maine supporter of it. *King James* upon experience and observation was wont to say, *No Bishop, no King*; which saying, those that found most fault with it, do now endeavour to make good unto the full, for they intend the utter destruction of *Monarchy* in this Kingdome, (as will appeare by their words anon) a form of Government indeed, which their *Faction* have alway maligned and laboured to destroy: *King James* in his *Basilicon Doron*, pag. 4. (which he made before he was King of *England*) complaines of the men of this faction, then in *Scotland*, how they did use to calumniate him in their popular Sermons, *not* (saies he) *for any evill or vice in me, but because I am a King, which they think the Highest evill:* and againe, *they informed* (saies he) *the people that Kings and Princes, were naturall enemies to the Liberty of the Church, and could never patiently beare the yoake of Christ*, (which hath been the very Doctrine of these times.) Wherefore that wise King was most specially carefull all his dayes, to countenance and establish *Episcopacy* in all His Kingdomes; not onely as the main *preserver of Religion*, but also as the speciall *upholder of Monarchie*; and he layes it as a charge upon his Son, to imitate him therein. And indeed these innovators know full well, that they cannot bring

bring their designes to effect against *Monarchy*, without the *Abolition of Episcopacy*: for this keeps downe those unruly fiery spirits of the Ministry, which are used as chief *incendiaries* in all State-*Combustions*; this restraines them from reproaching their betters, and *Speaking evill of Dignities*; this maintaines that *Common form of Prayer* in this Church established; by the use whereof as by a daily Sermon of obedience, peoples hearts are seasoned with Duty and Loyaltie; *in that* they are taught continually * to acknowledge God to be *the onely Ruler of Princes*, and the *Kings Heart to be in Gods Hand*, who alone must be sought unto, to guide and dispose the same; *in that* also we are all taught (as we are subjects) daily to consider, that it is Gods Authority which the King hath; and that we are *faithfully to serve, Honour, and humbly obey Him in God, and for God*, Viz. because God hath so commanded, and because He is in Gods own stead by his appointment, and ordination over the people. And by many other such like Divine and Godly expressions, people are taught in their use of that book, to make profession of their Duty & Loyaltie unto their Prince, all which make directly against these men, and their designes; therefore *Episcopacy* the upholder of this book (as the main impediment to their Project) down, & the *Common-prayer Book too*, without any reason * at all alleadged on their parts, that take upon them to be the *Abolishers*. In a word, *Episcopacy* with her *Common-Prayer Book*, will not admit *Treason* to stand in the first rank of Christian vertues, (as these *new-Reformers* would have it) nor be held the fairest, and shortest way to Heaven; *Ergo*, She and that too must be both *Abolished*; to make way for the downfall of *Monarchy*, in this late most flourishing and happy Kingdom: This is the third Reason.

* In the daily Collects or prayers for the King.

* Stet pro ratione voluntas.

The 4. is, *because the King at His Coronation, did take a Solemne Oath to maintain Episcopacy*, it being the Government then established in the Church; and the endeavours of these men are not only to destroy the Kings *Honour*, by their Tongues and Pens; His *Body* and *Estate* by their violence and oppression: but also His *Soul* (if they can possibly) by forcing upon Him, the guilt of perjury; which if they could effect, beside that unappeaseable grief, (which in so tender a Conscience as the Kings is) they know they should create, they would also purchase to themselves, an

Argument for confirmation of those their slanders already cast out against him, to the same purpose, *viz.* that *he is regardlesse of keeping his Oath and Promise.* And besides too, if they can make him their Instrument, to ruine the *Church of God,* (which he loves so dearly) and to destroy *Monarchy and Kingly Government*, whereby himself and his posterity are supported: if they can make him their *Agent* to ruine himself, it will speake them admirable gifted, and to have out-gone all the *Machivillians* that ever were before them: most worthy therefore, and fit to enjoy the Supremacy in the State, and to be feared of all people.

And then further yet, if they can get the King at their motion, to *Abolish Episcopacy*, they shall occasion him to break the Charge which his Father layed upon him to the contrary in his *Basilicon Doron*, which he calls his Testament: The Charge and Caveat there given, is in these words: *Take heed (my sonne) of those Puritans which aime at a parity, who are the very pests in Church and Common-Wealth, whom no deserts can oblige, no Oathes or promises binde, they breathe nothing but Calumny and Sedition, aspiring without measure, railing without reason, and making their own imaginations (without warrant of the Word) the square of their Conscience. I protest before the Great God, (and since I am here, as upon my Testament, tis no place for me to lie in) that you shall never finde with any Hye-land or Border-theeves, greater ingratitude, more lies, and viler perjuries, then with these phanatick spirits: And suffer not the Principals of them to brooke your Land, if ye like to sit at rest, except you would keep them for to trye your Patience, as* Socrates *did an evill wife.*

Bas. Dor. p. 42.

These were the words of the Kings Father, wherefore should His Majesty let these men, with his good will and approbation be principall in the Church, and yeild for this purpose, to their desires in abolishing *Episcopacy?* God (doubtless) would be much offended with him, for not minding the Commmandement of his Father: Yea, and peradventure too, these his tempters would goe neer afterward, to suggest unto his Subjects, (for they have mouth and fore-head enough to do it) *that the King like his Predecessour,* Edward *the second, had neglected to observe his Fathers Testament, and therefore (as one under Gods curse) ought meritoriously*

ouſly to be dealt withall, *as* Edward *the ſecond was firſt depoſed, and then put to death*, and ſo would they make uſe of that Act of his, in fortifying themſelves another way, to do him a further miſchief: but God we truſt will prevent them, and guide him.

And thus we have ſeen the true reaſons of their firſt Propoſition concerning *Abolition of Epiſcopacy*: And we hope if His Majeſty be forced as *Henry* the third was, to ſubſcribe to any thing againſt his will, he will do as ſome of the Martyrs have don in a like ſtraite; firſt of all require of them that urge theſe *unreaſonable propoſitions* upon him, (before he ſignes them) to imprecate publikely, and in a ſolemn manner upon themſelves and poſterities, all the demerit of guilt and ſin, which ſhall be incurred at Gods Hand by ſuch a ſubſcription. If their Conſciences think there be no ſinne in the matter, they will eaſily doe it; but if they refuſe, it will manifeſtly appear to the whole world that they are moſt devilliſhly minded thus to preſſe the King to things unlawfull.

In the next place they require *the ſettling of the Militia of the three Kingdomes in good hands by adviſe of Parliament.*

SECT. XIIII.

1. *Their unreaſonableneſſe in deſiring the Militia to be in their ſole diſpoſall: Four weak and dangerous pretences for it.* 2. *Four true Grounds of this their demand.* 3. *How ſinfull and dangerous a thing it would be to the Church, People, and Kingdome if the King ſhould grant it.*

IT is to be noted, the *Militia* not of one, but of three Kingdomes; they muſt have all or none; as *Moſes* would not leave an *Hoofe* behinde, with King *Pharoah*; ſo theſe will not leave a weapon with the King. They will have the whole *Militia of the whole Kingdomes ſettled* (ſay they) *in good hands*. But what Hands are thoſe? If gentle, peaceable, and Religious hands are ſuch; then §. 1. 3.

then was the *Militia* of the Kingdome *in good hands before*, untill by the fraud and violence of these demanders, it was wrested thence: But if *by good Hands*, they mean such as have now griped the same into their possession, God forbid that the King should ever willingly yeild it should be setled there, or that the people of the Kingdome should ever consent thereto, for so they might pull the guilt of that Innocent bloud, which hath already, and is still likely to be shed by it, (while so setled) upon their owne heads.

It was alwayes (till now) without scruple beleeved, for an undoubted truth, that those hands were the best, which *Gods Word* and the *Law of the Land* so judged, and committed the *Militia* into; and those were only the *Kings*, no law *Common* or *Statute* can be shewed, whereby it was ever setled elsewhere; And in Gods Word, Kings though Heathens, are intituled *Gods sword-bearers*, in respect of their office, *to execute punishment upon evil doers*.

Rom. 13. 4.

1. Sam. 13. 2. 2 Sam. 23. In the story of *Israels* Government, we read of *King Sauls selected band*, which himselfe alone made choice of: and of *Davids Worthies*, and of his appointing Captaines over hundreds, and over thousands, the *Militia* it seemes, was in his sole hands then: Himselfe made *Joab* the Generall of his Hoste, and displaced him again at his own pleasure: Indeed we know, that the forme of Government in the Jewish Common-wealth, is much slighted and scorned at by our *new State-mongers*, as weak, unperfect, and unfit for this Nation; the Government of Heathen *Rome*, is in their Judgements the most absolute, and this is that (say they) which they aspire after: But we are of opinion that God Almighties wisdome is better then theirs is, or then that of the Heathens was: and we believe that those State-Governments are the only best, and most fit for Christians that come neerest unto that, which God himself contrived, and prescribed unto his own people; and we well remember, when ours here held a neer conformity unto that, we best flourished: Nor can we conceive, why the same we had, should be more unsuteable to the Nation now, all upon the suddain, then heretofore; but only because these *Innovators* have at the present unfitted people for Gods Yoak, by making them Rebellious: And for this reason (it seemes) we must now forsake the direction of Gods Word, and of Law established, to

1 Chro. 11.

listen

liſten after a certain new *adviſe*, from theſe few men, who call themſelves *the Parliament:* who as if all wiſdom were lodged in them, muſt take upon them, to Nominate ſome New *good hands* to ſettle the *Militia* of the Kingdoms in, for after-times. But we are confident before-hand, they wil (like him that choſe himſelf *Pope*) determine only for themſelves; and judge their own hands the beſt of all others, though, (alas!) the whole Kingdom hath felt the Contrary, by ſmarting experience.

But may it not be imagined, that men ſo exceſſively wiſe, are ful of reaſon? what therfore may the grounds be of this unreaſonable demand? the like to which I never met with in any ſtory: and doubtleſs ſhould it be granted, the King (as himſelf ſays wel) ſhould remain *But the outſide, but the picture, but the ſign of a King:* For in the *Militia* of the Kingdom, conſiſts the Kings power, his Authority, and to yeild to the ſetling of this in any hands but his own, were to yeild up his Crown it ſelf: his very Kingdom. Now therfore by what right, or reaſon, they ſhould claim the *Kings* Crown, I cannot imagine; unleſs (perhaps) they have bargained for that right, which the *Pope* had therunto, by *King Johns* reſignation: The ſtory ſaies, that the *King* received it back of the *Pope* to hold from thenceforth in fee farm of Him, and his Succeſſours for the yearly rent of a 1000 Marks; Now (perhaps) upon the *Kings* non-payment of the ſaid rent, they have gotten the *Popes* right conveyed to them, and do bottom this their demand upon it: and *that ſtrict intelligence which* Lenthall *the Speaker brags that himſelf keeps with the Cardinall* Mazarine, may peradventure be about the ſetling of the ſaid conveyance; but this is a ſecret, which the people muſt not know of, or wil not believe, (nor wil I preſs it upon them) and therfore they have other pretences, and ſay, they demand it. Pap. 1.

1. *Becauſe thoſe good Hands which the Parliament wil make choice of* to ſettle the *Militia* in, *are ſure hands*, that is, *hands* that may be truſted, which wil never part again, with what they have once griped, or laid hold upon; never a pack of Knaves in the world, ſhal be able to cheat them of their *Magazines*, their Ships, their Towns, and Caſtles, if once the whole power of the

Kingdom be at their disposing; they wil not take mens words, nor believe their Oaths, nor credit their Honesties as the King hath done: nor wil they be so scrupulous as he hath bin, of giving occasions of suspicion, to his inferior Subjects. Besides themselves being (as themselves say) *Gods Children*, have all power and authority, and what ever else is good upon the earth, of right belonging unto them, as their proper inheritance; though hitherto it hath bin kept from them by usurpers, (such as *Kings* and *Princes* are, and all others that be not of their *Faction*) therfore, if now by any means, they can but be stated in their own rights, it is very probable that they wil see the whole Kingdom destroyed rather, then part with the same again, for the Israelites did never deliver back the *Ægyptian Jewels*, after they had once borrowed them; nor did they ever resigne to *Og the King of Basan*, his Kingdom any more, when once they had gotten possession of it: *Ergo*, because these *good hands* are such *sure hands*, such hold-fasting hands, they would have the *Militia* setled in them.

Indeed we do remember that for the space of two seven years before this unhappy Parliament did begin, vulgar hearts were seasoned with this Doctrine; *that Gods people only have a right to the things of this life, and all others* (Kings and all) *are but usurpers of what they do enjoy*, and therfore may justly be dispossessed of the same, by them who call themselves *the people of the Lord*. But we do not believe this to be a true Doctrine, because Christ hath said, *His Kingdom* (or that which properly belongs to his people) *is not of this world*; Therfore we conceive the Argument, and reason built upon the same, to be neither substantial nor sufficient, but only a bare pretence, to gul the ignorant, and to seduce the simple.

2. They desire (as they say) to have the disposal of the *Militia, that so they may go through-stitch with their Reformation*, (as they call it.) For (say they) it is *an hard task we have undertaken*, and like to be long in doing, for *we shal meet with many rubs, and therfore have need of Power to remove obstructions*. Indeed we grant that *Rome was not built in one day*, it was many years before she had gained her present height of wickedness; and before she could reach the same, she did wrest the *Militia*, out of the Emperours

perours hands, wherby she was able to bring her Soveraigns neck under her *Popes* feet, by making him glad to *hold the stirrup*: And now a like design being here on foot, it must be pursued in a like method; the *Militia* must first be seised upon; beside the doctrine of *Christian obedience*, hath bin so long rivetted into peoples hearts, that though it be shrewdly shaken already, by these *Militia*-men, yet it is likely to settle and appear again, unless they have the strength continued in their violent hands, to suppres and keep under the growth therof.

And then further too, that *Publick form* and manner of worshipping God, wherin people have bin bred and nourished in the Church, hath bin so decent, and Reverend; that this beastly and slovenly way, which these *New Reformers* (as they call themselves) would introduce in the room therof, is never like to be wel digested; and therfore as the *Papists* on the one side, have need of a *bloudy Inquisition*, to uphold their *ridiculous* fopperies, and *superstitious* vanities in their worship of God: so these on the other side, have as much need of the *Militia* to maintain, and force their *unhandsome* carriages, and *proud* undecencies in their serving of him.

But these men pretending to reform a Christian Church, do they not make use of a wrong instrument? Was the *Militia* of kingdoms ever appointed of God to such an end? We have always believed that the *Word* was the ordained mean for such a purpose: the *Sword of Christs mouth*, and not of mens hands, must both cut sin from Christs members, and subdue his enemies. Had these men set up a faithful teaching Ministry, in all parts of the Kingdom, we might have hoped for some good by them; but as that *Pope*, who cast away his *Keys*, and betook himself to his Sword; so do they betake them to their iron and steel, they desire the *Militia* of the Kingdom, with which they persecute, and destroy the faithful Preachers, and this they call *Reformation*. Indeed *Antichrist* and *Mahomet*, went this way to work, for the erection of their Religions; and our men coveting and exercising a like power, to a like end, may be truly called their *Disciples*, whom they imitate; we would fain have them declare unto us, how this course which they take, and which it seems (by this their desire) they are resolved to proceed in, can possibly consist

with that Religion, whose root is truth, whose branches are charity, and whose fruit is good deeds, both towards friends and enemies: we find in *Micah* the Lord complaining of some *wicked Heads of the people, and false Prophets*, who jugling together did endevour *to build up Sion with bloud, and Jerusalem with iniquity*, (and had got the Power and *Militia* into their hands to that purpose) and that the silly people might think, that God was wel pleased with that their way, they would (saies the Text) *lean upon the Lord*, and were so impudent as to say, *the Lord is among us*, or on our side: But how did the Lord take this at their hands? It follows in the next Verse, *For your very sakes* (saies God to them) *Sion shal be plowed like a field, and Jerusalem shal become heaps*, and by those unfit means, wherwith they pretended to build up the same, was brought to pass its destruction. Wherfore doubtless this second Reason, which is alleaged, to get the *Militia* setled in their Hands, is not only *Weak*, but extreamly *Wicked*, and tendeth not to *Reformation*, but to the *destruction* and ruine of Christian Religion, and of the Nation.

Micah 3.9,11.

Verse. 10.

Vers. 12.

Thirdly, They pretend *it Would be for the Peoples greater preservation to have the Militia of the Kingdome setled in their own good Hands: for* (say they) *We stand for the People, We are the men whom the People have chosen, and therfore it is most likely, that we shal imploy the strength of the Kingdom best, to the Peoples safety, which above all things is to be looked unto.* Thus they speak, and wel have they evidenced their pretended care for us *the People*, since they got the sword into their hands; for therwith the first thing they did, for our preservation, was (*Mustapha*, or *Mahomet*, or *Amurath*-like*) to cut off fair *Irenes* head, (with whom indeed the whole Nation had formerly too much wantonized) and what have they done beside, but often strewed our fields and high-ways, with heaps of mangled carkasses, and filled our Channels with the spilt-out bloud of our murdred Country-men? O wo, wo and alas! they have done that, *quod nulla posteritas probet, quod nulla taceat*; what true English heart, without most bitter Lamentation, can think or speak of their doings? What persecution? What banishment? What confiscation of goods? What corporal bondage? Yea, What cruel tortures?

* I am not certain which of them it was: and I want Books to help my memory.

What

What mercileſs burnings? What ſecret murders? What publick maſſacres, have they committed upon the people of this Nation? only becauſe they refuſed to renounce that truth and Loyalty which themſelves alſo once profeſſed, and we ſtil maintain: truly we have had ſuch an ample experience already of their goodneſs, in our preſervation, that we publickly profeſs to all the world, we daily find in *England*, what our poor captive Brethren do feel at *Argier*, that *there is no ſuch cruel Turk as the Renegado Chriſtian.*

When the ſole *power* of the *Sword* or *Militia* was in the *Kings* Hand, the poor Country-men, as wel as the rich and Noble, lived in peace, ſlept ſecurely under his own roof, and without any fear, did eat his bread with gladneſs: he could ſay that what he had bought and payed for, was his own; and if any did injure or oppreſs him, the Law was open to do him right. But ſince theſe *new Preſervatours* (as they call themſelves) are riſen up, thoſe Golden days are vaniſhed, and Iron times are come upon us, * *Judgment is turned away backward, and Juſtice ſtandeth a far off: Truth is fallen in the ſtreet, and equity cannot enter. Yea, truth faileth, and he that departeth from evil, maketh himſelf a prey, Eſay* 59.14.15. Our Nobles and Gentry are debaſed, our Richmen are beggered, and many thouſands of all ſorts are killed or ſtarved: the whole Commonalty of the *Kingdom* in the General, are in the ſame Condition with the Aſſes of *France*, thought fit for nothing but blows and burdens; no man can now command the uſe of his proper goods, or the ſervice of his own Children: we hear daily of rapes and robberies, burning of houſes, depopulation of Towns: violence and oppreſſion reigns in all places, and confuſion is poured out in ful meaſure among us; inſomuch, that our wel-ordered *Common-wealth* that was, is tranſlated into a very *Conjuration of Tyrannies*, by the means of theſe men, whoſe aims and endevours are only to keep us in perpetual ſlavery, *Militari Jure*, by the Militia, which yet (forſooth) they deſire may be ſetled in their *good hands* for the peoples ſecurity and preſervation.

* Mœrentia tecta Cæſar habet, vacuaſque domos legeſq; ſilentes, clauſoque juſtitio triſti foro. Lucanus.

Tis true, the people at firſt choſe them, and now they feel them, and have cauſe to know them: and to confeſs of them, that they are very *Scorpions* to them, and that their little finger

is ten times heavier then the Kings Loynes. The people chose them, to be Arbytratours on their side against their King, to comprimize, as it were, on their behalf, some matter between the King and them, (for under that notion do the people commonly chuse their Parliament men) and such shal only be carried on their shoulders, whom they apprehend wil be most stiffe against their Soveraign, as if he were the only great Enemy to their welfare and prosperity: But by this time the greatest part of them, (we believe) are otherwise instructed, and (as some of them have confessed) their apprehensions of the *King* and *Parliament*, (as they stand now in the tearms contradistinct and opposite) is like that, which the Heathens have of God and the Devil: as those adore the *Devil* with gifts and sacrifices, for fear of mischief from him, so do these the *Parliament*; but *God* (say the Heathens) *is good, and wil do us no harm*; so (say these) is the King, and therfore they neglect to do him service: And (doubtless) might people have but liberty now to speak their minds freely, they would utterly renounce the *preservation* of those their Arbitratours, and desire again the Kings protection, after the manner of former times: And wheras these new Governours desire to have the *Militia of three Kingdoms* setled in their own hands, for our greater security, we must needs apprehend from the proof they have given us, of what they promised us, that this their pretence is but one of those bitter *flouts*, which in scorn at our simplicities for thinking them to be honest men, they cast upon us: *Sed Deus vindex*, God shal one day sit in judgment on them.

4. They have said, *It would be to the Kings great glory, to let them have the whole and perpetual managing of the Militia, for then they should be fully able to make him the most glorious Prince in Christendome*, (which thing they have a long time promised, purposed, and endevoured, and all this fighting must be believed, to be to that very end) for had the King but *tamely* at first delivered up into their hands, what God committed into his, trusted them for ever, with that Power and Authority, wherwith God hath trusted him: Had he but for their sakes, denied God to be *the only Ruler of Princes*, and acknowledged them his Governours and Guardians: Had he but resigned unto them, what

King

King John his Predeceſſour once did unto the *Pope*; they would have made the *Pope* their Preſident in this, as wel as they do in many other things; and have returned it back again to him, as he did to *King John*: and ſo the King holding his Kingdom from thenceforth immediately of them; they would have done more for him, (I that they would) then ever his old Land-lord God Almighty, either did or meant to do: For wheras God made him King but only of *England*, *Scotland*, and *Ireland*, they would have given him moreover, *all the Kingdoms of the World, and the glory of them*; ſo that, had not the King ſtood in his own light, they had Conquered for him, long ere this, the Kingdoms of *France* and *Spain*, and the Empire of *Germany*; yea, and the laſt year they had pulled out old *Antichriſt* by the ears, and burnt the *whore Babylon* with fire, together with all of her Trinkets; and at this very inſtant, they had bin ſtepping over unto *Conſtantinople*, for to ding down the *great Turk*; and in the next half year the *Mogull of Perſia* had bin taught to ſubmit himſelf; and then alſo the *King of China* had bin ſummoned to an account, for his uſurping the Title of *Filius Cœli*, (which is proper to no man living, but only to thoſe of their faction) and by that time, the *Grand Chams of Tartary*, would have learned ſo much wit, as to forbear calling themſelves *Domini Dominantium*, and to leave that ſtile wholly, unto theſe ſuperlative *Abamocchoes*. And now who wil not ſay, it had bin a *Glorious thing* to the King, for the world to take notice, that ſo great a brood, of ſuch mighty *Alexanders*, ſhould like that *Cadmeyan* Progeny ſtart up on the ſodain at one time in his Kingdom. But it ſeems the King wanted faith, and thought ſuch great Acts might be ſooner purpoſed then performed, or elſe was jealous of theſe his *Worthies*, that in their ſubduing of theſe Kingdoms, they would not have dealt with him, as *Joab* did with *David* at the taking of *Rabbah*, and yeilded to him the glory of the Conqueſt: Now whether the King were too blame or no in ſo thinking, let wiſe men judge.

But let me reaſon a little with theſe men, about this their reaſon; Suppoſe the King ſhould ſettle (as they would have him) the *Militia* of the Kingdom in their hands: and then they ſhould chance to Vote *Bonum eſt nobis eſſe hic*, 'tis better to ſtay at home, and play *Rex* here, then to adventure abroad: How would the

King

King then appear so abundantly glorious? Do they imagine it could be any thing to his glory, to have it reported in the Courts of forrein Princes, that the *Monarch* of *Great Brittain*, after twenty years managing his inheritance left him by his predecessours, and weilding the Scepter of three *Kingdoms*, to the great prosperity and wealth of his Subjects; hath submitted himself to Pupillage under the Command of a few ordinary Gentlemen, his own vassals, at their requests, who think themselves wise enough, and therfore take upon them (as his Tutors and Guardians) to Govern not only himself, and his Kingdom, but also his very Family and Houshold? they appoint him what *Servants* shal wait upon him, and have power to dispose of his *Children* in marriage, without his consent: or (if they please) against his wil. Can any man think that such a report, would speak the King in a *Glorious Condition*? Would not Strangers reply, and say, Is this the Honour of the Englisth *King*, and his great Priviledge above other Princes? He may enjoy it sure without Emulation, no man wil ever envy him this glory.

But is this indeed the Englisth mens kindness to their Common Father? their gratitude for all their happiness and peace under him? Is this the upshot of all their great promises to him? Is this that Royal Prerogative, that happy freedom, which those who stand so much upon their own liberty, can in their good nature, find in heart to afford unto their Soveraign? Would not the meanest of them all disdain to be in that Condition? What? Neither have Command over his Subjects, nor yet over his houshold servants? Neither have power to chuse a Wife for his Son, nor to bestow his Daughter in marriage? Must the *Right Worshipful* his Tutors and Guardians, have the sole disposing of his Children? No doubt but they wil have a care to match them, into such *Haggard* stocks, that the Englisth Nation shal never more be blessed, with any *Right-bred Eagles*.

Thus would Forreiners descant upon our *Kings* Condition, should he yeild to the desires of these men; and this they would have us believe would be *to his great glory*.

Yea, and furthermore, they have bin teaching the People ever since the Parliament began; that *the Kings office properly, is but only to put in Execution, what the Parliament shal Decree, to see Offenders*

offenders punished according to the minde and pleasure of his great Councell. From whence we learne, that there is a *preferment* waiting for him, if he have but a care to please his little-*Great* Masters well, and be dilligent to come when they call, to go, and do as they bid; in lieu of his settling the *Militia* of the three Kingdomes in their hands, they will bestow upon him, the grand *Executionership* of the Kingdome, which He and His after him, shall hold of them, and their successours, *quàm diù se benè gesserint*; which may be an Office not onely of profit, in such Tyrannicall times as we are like to have under their Government; but also of pleasure, if the King will but put off his mercifull disposition, and learne of them to delight in slaughter, and shedding of bloud. And thus we see what great Dignity and Glory, upon his resignation of the *Militia*, is like to be conferred upon Englands King.

But what man now not void of Reason, (considering withall the tearmes these Demanders stand in, at the present with the King,) will not conclude this their pretence *of making the King Glorious*, to be onely one of their *Flouts*, which in their pride and bitternes they are pleased to put upon their Soveraigne? even for his easines and goodnes, in giving credit at first so far, to their Oathes and Honesties, as to suffer them already to overreach him: truly as a plain scorn we apprehend it; for let them Answer us a question or too: Would dutifull and loyall Subjects, (as they call themselves) desire any thing in earnest of their Prince, and not first lay down their Harnes? Do not these their weapons speak, that by violence or dread, they intend to obtain their purpose? Have not these very men, seized already by fraud and force upon that very thing, without the Kings leave, which they require of him to grant them? Do they not by calling themselves the *Militia*, declare Evidently, that they account themselves the everlasting Masters of it? Do they intend, if the King shall think meet to deny their request, to yeeld up presently that possession which they have already of the same? We suppose not, for they claime in their Tenents all earthly power and Authority to be theirs, by right, as they are Gods Children. They are so bold as to say Gods Providence hath cast into their hands, that strength of the *Militia*, which by unjust meanes they have

seized upon; and they have entred into an Oath and Covenant, in effect, to keep the same in despight of the King; and with it to suppress and destroy all them that shall ayde, and assist the King, to recover His own again.

Mic. 2. 1, 2. And what is all this, but (as *Micha* speakes) *to oppresse a man, and his House*; Yea, *a King and his Heritage*: and to resolve to continue in so doing, *even because they have gotten a power into their Hands?*

Rom. 13. 5. 1 Pet. 2. 23. But tell us, (O you pretenders to Piety,) where (in the meane time) is that *Subjection to the King for Conscience sake*, which S. *Paul* calls for? and that obedience for the *Lords sake* which Saint *Peter* requireth: will you all hold, (as some of your fellow-members have maintained,) *that these Precepts were onely in date, in the Primitive times, when the People of God lived under Heathen Persecutors, and are of no concernment in these dayes, now Gods people have got strength?* Or do you think the bare calling your selves *His Majesties most Dutifull and Loyall Subjects*, a sufficient observance of those injunctions? We beleeve neither of these excuses will satisfie Christ Jesus at the reckoning day. But in the *interim*, doth not your desiring the King that the *Militia* may be setled in your hands plainly infer, that in your own Consciences, you have done him wrong, in seizing already upon it without his leave? Surely if the *right of settling* it be now in him, the *right of seizing* upon it before was not in you: but you did a manifest injury to His Majesty in meddling with it against his will, and a far greater yet, you intend to do him, by your resolving still to keep it, by force, if you may not have it confirmed by his Approbation; unlesse you will yeeld, that this your demand proceeds from the scorners Chaire; you must of necessity grant us thus much.

§. 2. But in very deed, these men have other reasons, for this their unreasonable request, though they are ashamed to name them, I shall do it for them, for mine aymes are (like those of Christ my Master in his preaching,) to discover Hypocrites, that men might beware of them: They are these.

1. If the King can be gotten, to settle the *Militia* in their hands, all the *Injustice* and *unlawfulnesse* of the war on their side, will be thereby cancelled, and whatsoever they have done against him, and his

his ſubjects will be *Authorized* as ſound and good: their crafty ſeizing upon it, at firſt, and their violent uſe thereof ſince, to the deſtruction of ſo many, will go for worthy deeds, and the King will be judged, to have been much to blame, in making any oppoſition againſt them, and for his calling them Rebells: His own Act, will be the eating of thoſe his own words, and ſpeake them to have been His moſt humble, dutifull, and obedient ſubjects, all the while they fought againſt him; yea and all they did in that kinde, to have been done out of pure love, to His *Good* and *Glory*, and for the benefit of *Church* and *Common-wealth:* And then too, if withall the King ſhall but confer ſome new Titles of Honour, upon their Chieftaines, (as when time was he did upon *Leſley,*) for this they expect and intend to demand too; then they ſhall appeare, *White* all over, and who will dare to ſay to the contrary, and full as good ſubjects almoſt, as their Brethren the *Scots?* That is one Reaſon.

2. If they can get the King to ſettle in their Hands, that *depoſitum* of Power and Authority, which God hath intruſted in His; they ſhall bring him, (as they deſire) into their own condition: and make him ſuch a one to God, as themſelves have been and are to him: whereby Gods diſpleaſure may be ſo far kindled againſt him, that he may permit them, (having all the power in their hands,) to bring their endeavours fully to paſſe in deſtroying Him, and His poſterity: and then the world ſhall be taught to beleeve that Heaven hath puniſhed him, for ſuch His ſin: and confirmed with its bleſſing, all their ſayings and doings againſt him: that God was of their minde all the while, as now by the ſucceſs is moſt apparent: *Honeſta quædam ſcelera ſucceſſus facit,* (ſaies *Seneca:*) the higheſt Villanies, if ſuccesfull, ſhall be accounted vertues, and theſe men care not to obtain *truths*, but *opinions* warrant.

3. They deſire the *Militia* may be ſettled in their hands, *quia omnis in ferro ſalus eſt*, their whole ſafety conſiſts therein, it is the Nurſe of their wealth, and the ſole Anchor of their ſecurity: for *O ſi pateant pectora virûm, quantos intus ſublimis agit fortuna metus!* what great feares, have theſe mens High fortunes created in their Boſomes, could we but view their inſides? They dare neither truſt the King, nor yet the Countrey that truſted them; for ſhould

the ſtrength be in any hands but their own, they might be called to an account for all their doings, the Law might be in force again: and *Juſtice* ſuffered to ſhew her face; *Treaſon* ſhould ſit no longer in the ſeat of *Religion*, *Truth* might appear above-board; and *Peace* be reſtored unto the Nation; and *Order* might come again into faſhion: Yea, had the King His power again, He might call a Parliament, *a true Parliament*, *a free Parliament*, which is a thing that they quake to think on; for then like a Company of poore Hope-loſts, they ſhould ſtand below, and look up to that place of Honour, where erſt they ſat, and have ſo much abuſed; and who in their condition, can indure this? *Nemo Hercule nemo:* No mervail therefore, if they deſire to hold faſt the *Militia* in their own hands.

4. Should they part with it, they ſhould not onely degrade themſelves of their preſent Honour, and diſarme themſelves of ſafety, but of their wealth and riches too, for all is now at their Command, the Lands, Eſtates, the goods and Fortunes of all their Country-men: which the *Militia* of the Kingdome, hath inveſted them with a right in: and poſſeſſion muſt be maintainted by the ſame meanes as obtained: But ſhould the *Militia* return into the Hands of the right owner; Honeſt men would enjoy their own as before, and they who are now ſo Gay, would remaine ſtark Naked, (like *Jack-daw* in the *fable*, when every bird had re-aſſumed her own feathers.) And then further too, their pleaſures would alſo ceaſe, that ſweetneſſe they feel in ſhedding of bloud, would be no more: which very want would be as bad as death unto them; their Natures are now ſo accuſtomed unto it. In a word, (as *Amos* ſpeakes) *they have gotten them Hornes by their own ſtrength*, or ſleight, and the *Hornes* are the defence of the Head; the *Militia* are theſe *Hornes*, and ſhould they part with that, they fear they ſhould not keep their *Heads* long after: and therefore great reaſon they have, rather to deſire the ſettlement of it, for ever in their own Hands.

4.

Amos 6. 17.

§. 3. But (with their favour) what reaſon hath the King to truſt them, that will not truſt Him? them with His weapons, upon that experience He hath had of their love and kindneſſe: Who will not truſt Him with His own? Can it be imagined that they will imploy them otherwiſe, then they have done, (conſidering what their

their delights are?) Nay, may it not be expected, that they will make Him the Author of all their Evill, which from thenceforth they shall doe, when by His consent the power is once settled in their *goods' Hands?* Surely they that *used His name to the raising* of so many men against Himself, to the *killing* of so many of His Subjects, when He openly opposed them, will not scruple to doe all their mischeif, under His Name and Authority, when they have so faire a pretence for it. Nay should the King doe in this, as they would have Him, may not the Just and Holy God account Him a partaker with them in Evill? His Majesty (by His own pious confession) hath smarted under the Hand of God for His consenting, though (doubtlesse) against His will, to the shedding of *Straffords* innocent Bloud: and should He againe after His Humiliation for that, by a new consent, make Himself guilty of many more *Blouds*; the continued Anger of the Almighty, might be too heavy a burden for Him to beare: No doubt but they are, and will be, the more importunate for His consent now; because they see His heart hath smot Him for His consent then; for how ever it was blattered much at the beginning, by those of their faction, *against forcing of tender Consciences*, yet verily, we beleeve there were never men that delighted more in offering violence to the Soules and Consciences of the righteous, then themselves do; wherefore should His Majesty yeild to them in this particular, it would be *in singultum cordis*, a *corrasive* to His Heart for ever; and therein a *glory* unto them: and also it would argue too great a distrust in Gods defence of Him; and be a mean to delay Gods punishment, from falling upon the heads of these lofty Rebells. And besides all this: His Majesty hereby shall give way to the settling of all those Sects and Heresies, to the destruction of Christian Protestation Religion, which by their crafty and violent seizing upon the *Militia*, were but only let in to the Church: May it please His Sacred Majesty, and all His Loyall Subjects to remember, when the *Pope* of *Rome*, (these mens Grandsire, for however in words they disclaime kindred with Him, yet are they wholly like Him in Conditions, they tread in His steps, & observe His method, & end, in all their undertakings:) when He (I say) after the fashion of these His Nephews, had fraudulently & forceably seized upon the *Militia* of His Soveraign the Emperour;

then did all Corruption and falſe Doctrine make entrance into that Church, the light grew dim: And when the *Emperour* afterward gave his *Conſent* that the ſaid *Pope* and his conclave (formerly His Subjects) ſhould have that His power and Authority, (which at firſt indeed, he laboured to recover againe unto himſelfe) *ſettled in their hands*, then was all that wickedneſſe, (formerly but admitted) confirmed and eſtabliſhed; and the *faithfull Church*, became from thenceforth a very *Harlot*. Let Story be obſerved, and it will be found, that the *fall* of the *Empire*, the *riſe* of the *Pope-dome* above it, and the *ſpring* of *Mahumatiſme* happened all about one time: and the two laſt might be permitted of God, for a puniſhment of the firſt. For it is no ſmall ſinne, for the Supream Magiſtrate to part with that *depoſitum* out of his hands; which the Almighty hath intruſted ſolely with him: Hiſtories doe ſufficiently teſtifie what extreame moleſtations, the *Emperour* hath been put unto, and what baſe affronts have been put upon him by his proud Subjects of *Rome*: Since he gave his conſent, that the *Militia* of that City and Country ſhould be ſettled in their Hands: Himſelfe is there now, but *vox non ſignificativa*: He hath the Title of *Roman Emperour*, and no more: And ſuch muſt be the condition of our King, if he be not warned by the *Emperours* example: He muſt be content to be only an *unſignificant voice* too, in his own Kingdom, yea, and to be regulated in his expences, if he have leave to live, yet he ſhall be ſo ordered, that he doe not live profuſely, or have wherewithall to dare, to practice ought to their prejudice. Yea, and he muſt learne to hold the *Stirrup* too, to kiſſe the *Toe*, to bow the *Knee* to the Supremacy, or *Popes* of the *Lower Houſe*, if they ſhall at any time pleaſe to frown upon him; or to Vote him a *Delinquent*. Well, let but theſe things be ſeriouſly, and with judgement thought upon by moderate men, and then let reaſon ſpeak, whether it be fit that the King ſhould yeild to this ὑστερον πρότερον as they would have him: whether it be meet he ſhould ſuffer the Sword, to be carryed before the *Gran Concilii*, rather then ſtill before himſelfe; and ſhould ſettle the *Militia* of the three Kingdomes in their hands, which are good onely by their own Teſtimony. But I have been (perhaps) too tedious, in ſcanning the Reaſons of this their ſecond demand: we come therefore to adviſe

vise a little upon the third Proposition, which (say they) concernes the *Vindication of the Irish Rebells.*

SECT. XV.

1. *Of their Vindicating the* Irish Rebells. *How fully they have done it in one sense.* 2. *And how glad should we be if themselves would go and do it in the other: Their true intention in that demand opened.*

TO *Vindicate* in the most vulgar acception, is to Justifie and acquit from blame; and if they take the word in that sense, they have *Vindicated* them too sufficiently already, and much more then hath become men of their Profession: For as God by his Prophets tells Jerusalem, that *she had multiplyed her abominations more then her sisters, Sodome, and Samaria, she had justified them in all which they had done*; in her going beyond them in wickednesse: and that she was *a Comfort to them*: so may it be said of these men, they have *multiplyed their transgressions* more then their Brethren, the Rebells of *Ireland*, they have *Justified* them, in what ere they have done, they have been a *Comfort* to them: Surely the *Irish* doings, shall not be remembred in the day, that the impieties of those of this Nation are reckoned up: Did the *Irish* rob, kill, and roste Christians? So have *these* done: did they burn Houses, strip Men and Women naked, scourge them, and expose them to the wide world? *These* have not been behinde in such doings: did the *Irish* Rebell against their Soveraigne? *These* have both overtaken, and also gone beyond them in this sin: for though nothing should cause men to Rebell, yet to say the truth, the *Irish* lived formerly under a more hard bondage, which might provoke their corruptions: whereas these *English*, (*Jesurun*-like) rebelled out of meere wantonnesse: Nor did those *Irish* execute their savage Cruelty, (as was noted before,) on those of their own nation and Religion, as these *English* have done; they did not defile their own *Churches*, nor kill and abuse their own *Priests*; but these have delighted, to prophane and destroy those *places*, where themselves had formerly met to worship God; and have offered most speciall despight to the *Ministers* Ezek. 16. 51. Vers. 54.

Miniſters of their own Religion, who baptized them, and preached Gods truth unto them. Beſides, the Religion which the *Iriſh* Rebells profeſſe, is not ſo directly oppoſite, to ſuch barbarous Cruelties, which they have committed, as is that which *theſe* of *England* pretend unto; nor have they been ſo bold as *thoſe*, to entitle God unto all their outrages, they think they need a pardon, both from *God* and the *King*, for their inhumanityes, and Rebellions: whereas theſe ſtand upon their Juſtification, and have often deſpiſed the Kings mercy, when tendered to them: nor have they in *Ireland* perſecuted and purſued the Kings *Sacred perſon*; they have not reviled, nor railed upon him, as theſe have done: Never any ſuch reproachfull *Libell*, (as this which we oppoſe) doe we read was ſent abroad by the Rebells of *Ireland*, againſt their Soveraign; nor yet did we hear that ever thoſe *Iriſh* took ſo ſolemn a *Proteſtation*, at the beginning of their Parliament, (as theſe *Engliſh* did,) to *maintain the Kings perſon, Honour, and Eſtate.* In a word, Thoſe *Iriſh* are not ſo impudent, (as theſe hard-fore-headed *Engliſh* are,) as to call them *Rebells* and *Traitours*, who according to their Oath of *Allegeance* and *Proteſtation* do labour to maintain the Kings life, and right againſt them: but they yeeld themſelves to be, or to have been in a *Rebellion.* Wherefore who will not ſay, that the *Engliſh* Rebells, have out gone the *Iriſh*, and by committing evils, in a more abominable way, have even *juſtified* thoſe their Brethren; as *Jeruſalem* did her ſiſters *Sodome*, and *Samaria:* And yet as if all this were nothing, theſe good men deſire to be ſtill *Vindicating the Iriſh Rebells:* and would have the *Militia* of the three Kingdomes ſettled in their own good hands to the ſame purpoſe.

But perhaps by *Vindication* theſe mean puniſhment, and revenge, which they pretend * they would inflict upon the *Iriſh Rebells*, for that Proteſtant bloud ſhed by them, would but the King give them leave ſo to do.

* Vntill the ſword bereſtored into that hand where God did put it, and he whom God hath appointed, be the orderer and diſpoſer of the affaires in Ireland: we muſt never expect Gods continued bleſſing upon our Forces that are ſent thither, therefore in their deſiring the ſole management of the Iriſh affaires, (with excluſion of the King,) they doe but oppoſe God (whoſe Vice-gerent the King is,) and indeavour in vaine to doe a great work without him: I deſire the Engliſh Proteſtant Nation to think ſeriouſly of this.

Truly

Truly if they would go themſelves, and fight it out, with thoſe Rebels in *Ireland*, we dare affirm, they ſhal have not only free leave, but thanks too; yea, and moreover they ſhal have, not only the uſual boon of ſuch Malefactors, (as act the executioners part upon their fellows) *viz.* the grant of their own lives: but (by our conſent) they ſhal alſo be the very great Oes of *Ireland*, and they ſhal hold this Dignity, by their dearly affected *Iriſh* Law of *Taniſtry*, which is, *That he who is beſt able by force and violence to wreſt unto himſelf, the eſtates of others, ſhal be the Chief Commander among them:* We perceive by their doings, that they would ſet up that *Law* here in *England*, in ſtead of all others, which they have put out of date or uſe: But we conceive it is not ſo ſuteable for this Nation, where men have bin wont to enjoy their own, and to leave their inheritance to their own Children: and therfore we ſuppoſe, it wil be an hard matter for them to introduce, and ſettle the ſame here. But in *Ireland* it is a cuſtome eſtabliſhed to their hand. Yea, and further yet, upon Condition, that they wil go thither, and ſo we in this land may be rid of their Companies; we wil all ſupplicate the King for a further favour in their behalf, *viz.* that every great *O* amongſt them, may have the Honour, to give the *Earl of Tyrones* own Arms, (which is *a bloudy Hand*) for their own proper and moſt deſerved Cognizance; and that they may alſo be, all Barons of that Strong Iland, which *Tyrone* fortified, and called *Fough-na-Gaul*, the *Hate of Engliſh-men:* For in very deed, no man living, did ever better merit that Title, then they have done.

But (alas!) we have read that *Ireland* harbours no venimous Vipers; therfore we are confident the great Oes of *Weſtminſter*, wil never adventure thither in their own perſons: But if they can get the *Militia* of the *Kingdom*, ſetled by the *King*, wholly in their Hands, (that ſo they may fear no riſing here againſt themſelves) they wil therwith force, and preſs all the Engliſh people, (who wil not take their unlawful and ungodly Covenant) which is in effect to renounce the Doctrine of Chriſts Goſpel, and their obedience to the *King* for ever; and ſend them thither, where they wil expoſe them to be ſtarved, or ſlaughtered; as many thouſands have bin already: and therfore let all the Countries that have ſtood out longeſt in their Loyalty, and

at last accepted of these *New Lords*, expect to be thus punished for their tardiness in Apostacy. And for those lusty Club-men, in the Counties of *Wilts*, *Somerset*, and *Devon*, and the like; let them look for this reward at the hands of their *Militia-Masters*, for taking part with them, against the *Kings men*. Such fellows as wil gather together, and make head against those that wrong and abuse them; wil be dangerous to live in a *New State*. They that did thus against the *Cavaliers*, may do as much against the *Roundheads*, when they are but a while as wel acquainted with their Conditions: They that wil be forced from their Duty to their Soveraign and natural Liege-Lord, by such wrongs and oppressions, as (in these troublesome times) are offered to them by the unruly Soldiers; wil be easily driven upon a like sensible occasion, to make resistance against tyrannical usurpers; those Beasts that wil decline from their Allegiance to the *Kingly Lyon*, wil never long rest contented under the obedience of *Cat-a-Mountains*; therfore a timely course must be taken with such persons, they shal all be sent into *Ireland* (out of hand) and be hampered there, for *Ireland* must be the continual *Spain*, or *Carthage*, to our *New Rome*, to rid her of all such mutinous and tumultuous persons: and then shal these Saints, these Bloudy Butcherly Saints, have free Elbow-room to inherit this land; and having neither truth nor King, nor Enemy left, for to disease them; they shal be at leisure (if Pride and faction wil give them leave) to live at peace together. And thus have we seen the scope of the third demand also, which concerneth *Ireland*.

Now from what hath been said concerning these matters, let any man judge, whether these men have not reasons to pursue their desires without giving back an hairs bredth from their first proposals; and whether the King hath reason or no, to consent unto them; Nay, whether the Subjects of *England* have cause to wish the *Kings* complyance with them in all these things; for my part, I profess sincerely in the sight of God, I apprehend their demands to be the most unreasonable that were ever made; and therfore do hope that God wil ere long awaken in the *Kings* behalf, for such hath bin his wont formerly, in cases of like nature: When *Nahash* the *Ammonite* required of the men of *Jabesh Gilead*, (to purchase a quiet bondage under him) that he might

1 Sam. 11.2.

pul

pul out their *right Eys*; So when *Benhadad* required of the king of *Israel*, his Strength, Treasures, Houses, Wives, Children, and what ever was dear and pleasing unto him; when *Senacherib* required of the people of *Jerusalem*, to forsake their own *natural King*, and to submit their necks under his yoak, to yeild up themselves into his hands, to be carried from their own good Land, they knew not whither. We find that God did continually awake in the behalf of each of these distressed: and most severely punished, every of these unreasonable demanders: and doubtless he did so for the very *unreasonableness* of those their requests. And shal not we believe that he wil awake now also, when all these *unreasonable demands* proceed together at once, and from the same men; who first require the *Abolition of Episcopacy?* there is *Nahash* request, to pluck out our right Eies. Secondly, they require the *Militia of the three Kingdoms*, that is *Benhadads* request, for all that the *King* and his friends have. Thirdly, under the title of *Vindicating the Irish Rebels*, they require that the people of this Kingdom, should be at their disposal, to translate from their own Native Country, and never to see it any more, there is *Senacheribs* request. "Therfore *Awake, Awake*, as in "times of old, O Lord our strength, arise for our succour, at this "present, and redeem us, for thy mercies sake: Behold, O God "(our shield) and *Look upon the face of thine Anointed*, as thou art "the Judge of all the Earth, and helpest them to right that suffer "wrong. Amen. Amen.

2 King. 20.

2 King. 18. 29, 30.

I now proceed to Answer these men, who in their Libell go on, and say:

But were our cause altered, (as it is not) or were we Worse Rebels then formerly, as none can affirm that takes notice of our late sufferings, and our strange patience, even now after the discovery of these Papers, and our late extraordinary success in the field: Yet stil this clandestine proceedings against us here, &c. Libell.

Sect. XVI.

1. *Of the Enemies late ſufferings.* 2. *Of their ſtrange Patience.* 3. *Of their extraordinary great ſucceſſe, and the true grounds of it.* 4. *Succeſſe no Argument of a good cauſe.* 5. *The worſt men have alway made moſt uſe of it.*

§. 1. HEre is much remarkable ſtuffe in theſe few words, which I ſhal endevour to diſcover. Firſt, (ſay they) *Were our cauſe altered, as it is not, or we worſe Rebels then formerly, as none can affirm,* &c. We granted them before that their cauſe is ſtil the ſame *in ſpecie* as it was at firſt, and ſo are they themſelves no whit altered from what they were, but only *à malo in pejus*, from bad to worſe, and the Moraliſts account this an *Alteration.* And let any one that hath the uſe of ſenſe and reaſon judge whether Age doth not make ſome difference in ſinful men, as wel as it doth in *Satan* himſelf; who in the beginning of the world, was a *Serpent*, (as theſe at the beginning of the war were Rebels) and it is true, he is but *a Serpent* ſtil, but he is come to be now an *old Serpent*, ſo called *Rev.* 12. and that is *aliquid amplius.* Antiquity in evil, ſpeaks both a further ability to evil, and a larger meaſure of *iniquity*; and in this reſpect he may be called a *worſe Devil* then at the firſt; and ſo may they, *worſe Rebels.* But I wil not with Arguments either prevent, or aſſiſt thoſe proofs, too ſufficiently given of themſelves, by their own actions: I had rather ſpend time to pray them better.

But they tel us of *Notice* to be taken of *late ſufferings*, which they have undergon, and of ſome *ſtrange Patience*, which (it ſeems) as they ſay, hath manifeſted it ſelf of late to be in them; Yea, *even now ſince the diſcovery of theſe Papers*: Truly we muſt confeſs our errour, we have not hitherto obſerved any ſuch thing, but we are reſolved (upon this intimation) to make inquiry, firſt after their *late Sufferings*, and then after their *ſtrange Patience.*

Theſe

These *Sufferings* of theirs we find upon Consideration, began about the year 1642. some certain months before the birth of those 19. *Propositions*: about the time of the *Kings* first removal *North-Ward*, which as we imagine and remember was *Lent* time, (and therfore most accursed doth that superstitious season deserve to be, and for ever to be blotted out of *John Bookers* Almanack, as wel as *Christmas day*, becaus therin did begin, their *late great Sufferings*) Then, O then most sadly they fel into the same Condition, that *Richard* the third was in, when (alas!) ful sore against his wil, the whole care and burden of the Kingdom, was cast upon his shoulders; then (alas!) and from thenceforth, (wo and alas) they were forced (out of meer *Necessity*) to begin to seize upon the Kings *Magazines*, His *Forts*, *Towns*, and *Castles*: His *Navy* of *Ships*, *Houses*, and all he had, to their great discomfort and displeasure. And how hath all their very *Senses*, since that time, bin continually troubled, and molested? their *Ears* (O lamentable) have bin loaden with the most offensive acclamations, and Honourings of the people: their *Gust* and *Smel* hath bin tormented daily with the perfumes and feastings of the City: their *Eies* and *Touch* have bin most vexatiously tortured with those so loathed heaps of Plate, and Monies which from all parts of the Kingdom have come trowling in unto them: While the *King* (in the mean time) hath bin in great prosperity, wandring up and down in *Fields* and *Mountains*, *Cold* and *Wet*, *Weak* and *Weary*, *Faint* and *Hungry*, with few friends, and little mony: Yea, while he hath had time and opportunity to get himself a Stomack; they (good souls) have bin wel nigh surfeited with good cheer, and done to death with abundance: Yea, (poor creatures) they have bin constrained to sit warm, and to lie soft, to be served in state, *to drink Wine in bowles*, to be behonoured, be worshipped, to be crouched and kneeled unto, and so forth: Wherfore if that *Pope* of *Rome*, when he lay beaking himself in the midst of his Luxuries, had cause to cry out, *Heu quantum patimur pro Christo!* then great reason have these Complainants, to cry out also of their *late great Sufferings*.

Yea, and besides all these corporal calamities, their very spirits, have bin also distracted many times, with most frightful *fears*

and *Jelouſies*, as of *Plots*, ſtrange Plots under ground, *Regiments*, great Regiments of Subterranean Horſes lay in wait for them; *Conſpiracies*, dangerous conſpiracies, were contrived againſt their corporal welfare; (as that *honeſt Tailour* that ſate cloſe in *Moorfields* can abundantly witneſs) which doleful matters have oft-times put them into as pittiful a plight, as that good *Alderman* of *London* (their friend) was in, when he thought himſelf to be ſhot in the breeches. Nor is here all yet, theſe fears of theirs, have bin followed with increaſe of cares alſo, to provide plenty of Priſons, and ſtrong holds, to hamper and reſtrain the *Miniſters of God*, (thoſe great enemies to their undertaking) to deviſe means how to deſtroy both them and their doctrine; and all that (with them) adhere faſt to the *teſtimony of Jeſus*; concerning obedience to *God* and *Ceſar*. Theſe and ſuch like have bin the *late ſufferings*, and great troubles of theſe men; And they are indeed (as we now confeſs) the more remarkable, becauſe *ſufferings* of this kind, are ſeldom the portion of Gods children, (as theſe call themſelves) nor had we apprehended that this kind of life (which they have lived) had bin a *ſuffering*; if themſelves had not ſo called it, and put us in mind ſo to account of it: Indeed ſome of the Brethren of the *Independent faction*, (as M. *Edwards* that free-ſpoken Presbyterian in his Book detecting their late manner of living in *Holland*, doth inform the world) did call ſuch a kind of life, (themſelves living it) a *Perſecution*, and a *ſuffering*; otherwiſe we have not heard that appellation given unto it before. But indeed theſe are *new times*, and many other things have *new names*; Loyalty is called Treaſon, and Treaſon Loyalty; Obedience Rebellion, and Rebellion Obedience; Truth Falſhood, and Falſhood Truth: and why may not as wel a pleaſant life be called *a life of ſufferings*, and a ſuffering life, a life of pleaſure, if it pleaſe the *new Omnipotency*, now above-board, ſo to ordain and eſtabliſh? No man muſt move the lip, open the mouth, or ſo much as peep againſt it.

2. And thus at laſt (they may ſee) we have taken notice of *their late ſufferings*, and confeſs them rare: Now we ſhal view their *patience* too, which themſelves call *ſtrange*, ſpecially that which they have ſhewn even now, *after the diſcovery of theſe Papers*: Indeed their publication of them, together with their Preface, and

and Notes upon them, after their discovery, is testimony sufficient of the strangeness of their *patience*. And yet we must tel them, that we conceive by the effects of this their patience, that we have read of such a like *patience* before now, in some others beside themselves: as for example, in a certain *Dragon*, *Rev.* 12.15. who when he had persecuted a *woman* there mentioned, (whom some interpret to be the Church of Christ) and driven her into a wilderness, *i. e.* into a low and desperate condition: his *patience* provoked him, *to cast out of his mouth after her, Waters as a flood:* which (as Expositors say) were multitudes of slanders, reproachful speeches, scandalous reports and lies, hoping therby to drown her honour and reputation for ever; (for they would be more easily believed of her, in her affliction) and to carry her away so far, that she should never appear in any credible or comfortable condition more: Nor did his *patience* end here, but the Text tels us, *vers.* 17. that he went (farther in the heat therof) *to make war with the remnant of her seed, that keep the Commandment of God, and have the testimony of Jesus.* We are sure this was such a *patience*, which these men are seasoned withal, and which they have shewn since *their discovery of these Papers*, and do stil exercise towards their Soveraign, and all that remain faithful and loyal to him.

Nay and farther too, we must tel these men, that this humour which they call *patience* in themselves, though the *name* which they give it be somthing new; yet for the *nature* of it, 'tis no whit *strange* or singular, for many men, before these times, have bin infected with it: *Cain* was, when he kill'd his brother, *because his own works were evil, and his brothers good:* and so was *Nimrod*, that *mighty Hunter before the Lord*, and oppressour of his neighbours: *Saul* in the Old Testament was ful of this *patience*, when the *Evil Spirit was upon him*, and made him throw his Javelin against *David* at one time, and against *Jonathan* at another; and so was that *Saul* in the new Testament too, at such time as he went panting up and down like a bloud-hound, & *breathing forth threatnings* against the People of God: *Shimei* also was brim-ful to the very mouth of it, when with his revilings and execrations he saluted *David* in the depth of his affliction; and *Achitophel* did overflow therwith, when in all haste he would have pursued

Gen. 4.
Gen. 10.
1 Sam. 19.20.
Act. 9. 1.
2 Sam. 16.

sued his Soveraign, while he was *faint and weary:* This *Patience* was in *Haman* too, when to be revenged for *Mordecai's* stifnes, he endevoured the ruine of the whole Jewish Nation; it was in *Nebuchadnezzar* also, and made the *form of his visage change* against *Sedrach, Mesach,* and *Abednego,* when in scruple of Conscience, they refused to submit to an Ordinance of his, almost as damnable as the Parliament Covenant. And in the *Scribes* and *Pharisees* it was most plentifully abounding, as appears by all their dealings with Christ and his Apostles: Thus (I say) this condition, which these men commend in themselves, for the matter of it, is not so *new* and *strange*; though I confess the *Name,* (by which they call it) seems so to be; for it was wont to be tearmed *Rage, Cruelty, Wrath,* and *Fury,* and not *Patience:* Yet I remember Master *Fox* tels us that Bishop *Bonner,* and those of his bloudy Consistory in Queen *Maries* days; who (having with as much rage and passion as can be imagined, handled, and oppressed the Martyrs) when they came to read the definitive sentence, and to give them up to the secular power to be put to death; were wont to make proclamation, (as these men here do) to the whole world, of their great meekness and *strange Patience,* which they had used towards those *obstinate Hereticks,* as they called them: So that we see this *Patience* here mentioned, is not only by Bishop *Bonners* Authority *a strange Patience,* but also such a Patience, as Master *Fox* himself doth make mention of, in the Book of Martyrs. But the poor Church of Christ hath felt enough, and too much of this their *Patience,* therefore at this time, I wil speak no more of it, onely I conclude in the words of the Prophet *Micha, The best of them is as a Bryer, the most upright of them, is sharper then the thorne Hedge.*

Mic.7.4.

§. 3. The next thing they mention (wherein they Triumph indeed and glory) is *their late extraordinary success in the field:* some perhaps may wonder, how these three can accord together, *great sufferings, strange Patiense,* and *extraordinary good success,* and all of *late:* but they must remember, that their *Sufferings* and *Patience,* being of that kind, as was shewed before, may wel stand with *extraordinary good success,* yea, in such men as they are, *such sufferings,* and such *patiance,* are the natural fruits and dependants of

of prosperity, and *Extraordinary good Successe.*

But by the way, take notice of their end, in yoaking these three together; *Posterity* and good successe, which of old, went currant onely among the Papists, for a Note of the true Church; is now admitted also by these men, to be a speciall marke of the goodnesse of their cause; but in regard our Religion hath hitherto taught, that *sufferings*, and *patience* were rather the marks of Christs true flock, then extraordinary successe in the world; therefore *Euphoniæ gratia*, for sound sake, the name of *sufferings and patience*, are still retained, and joyned together here, with *extraordinary good successe*; *Alteratio non fit in instanti*, if the Change from one extreame unto another, should not be by degrees, it would be too grosse, and palpable: but by that time the three Propositions be granted to them, *Extraordinary good successe* will be able to stand alone, and to go currant among all their Proselites, for an unquestionable note of the true Church, or cause: it will not need the countenance of these two names of *Suffering* and *Patience*, which shall from thenceforth be rejected, and wholly disclaimed, as infallible marks of *Loyalty* and *Malignancy*.

Indeed, *successe* is the best Argument they have to win and hold people to themselves, and to their Cause: wherefore tis requisite that for further discovery, I shew the invalidity, and weaknesse of this their Argument. But first for our better progresse therein, we shall consider what this *extraordinary successe* is, which they so brag and boast of, and what are the true grounds and causes of it.

Their *Successe* (I confesse) to narrow Capacities, and low braines may seeme (as they call it) *extraordinary*: but to those that consider the causes of things, together with the meanes and manner of their proceedings, it appeareth nothing so.

Tis well known how by fraud and policy, they seized at unawares upon the Kings *Militia* and *Navy*: How they ingrossed into their hands, most of his Townes, Castles, Rents, Revenues, and all he had; leaving him nothing of his owne to subsist on: How they rooked to themselves, all the Plate and Money of the Kingdome: and how by the service of false Teachers, they poysoned the hearts of his Subjects; drew them from their Alle-

geance, and armed them against him: And having done all this, they were able to get a Victory against him at *Nazeby-field*; after they had taken away, what ere he had to defend himself, they made a shift to beat him with his own Weapons; after four long years pursuit of him: and what *extraordinary* matter is there in all this? Nay, some say too, they had not prevailed then neither, but *that they plowed with the Kings Heifer:* (as they also did, in their taking those Townes and Castles, which since they entred upon:) Had not some, whom the King trusted, been perfidious, these great Conquerours had not been so prosperous: Wherefore the case being rightly stated, it was not altogether *Victorious* Sir *Thomas Fairfax*, but partly also victorious treachery, and victorious money, which was the procurer of such their late *extraordinary great* successe: And yet (perhaps) Sir *Thomas Fairfax* may be a right valiant man in his way, as many other Commanders on that side are, worthy all to be * engaged in a more noble and righteous quarrell; and I wish, with my Soul, for their Soules sake, and for the honour of the English Nation, that either the cause which they strive to maintaine were better, or that their industry wherewith they maintaine it, were not so good.

* And I hope through Gods mercy to them in Gods time they may, to their own eternall comfort & honour; & the recovery of the Kingdoms lost glory.

But that none may think that the *extraordinary successe*, which these perverters of Order, these underminers of Government, have had, and which these troubles of *Israel*, these over-turners of Christianity do boast of, is to be attributed to any goodnesse in their cause, or to any Celestiall or Divine benediction upon it. I shall desire them to consider of the true Grounds and Reasons of it. I shall name only those that are most visible, amongst which I might mention private *divisions*, between our Chieftaines, who to revenge themselves of one another, seemed not to care what advantage they gave to the common foe, nor what detriment to the King: but this hath been too sufficiently, yea, too shamefully visible, without further notice.

Nemo parere gnarus, nemo imperare.

I might mention also the *Indiscretion*, or inability of those, who have undertaken to manage the Kings Affaires: The greatest *talkers* (saies the *Proverb*) *are not always the wisest men.* He that can make a witty speech, is not alwayes meetest to sway a Councell; nor are men of quickest gust or relish, always men of

Serenui lingua multi, ignavi fere omnes opera.

of the best and sagest spirit; 'tis one thing to give directions, for dressing of a good Dinner, and another thing to give orders, for the governing of a great Army: Beside, the *Genius* of some men, is neither publick nor noble enough, either to gaine, or keep the Hearts of people, who by a certaine instinct from above, are most regardfull (in troublesome times) of those, whom they apprehend, to be most neglectfull of themselves. Assuredly the King and his Cause both, have received the greatest wounds from the hands of Friends.

I might also mention mens *dishonesty*, in falsifying the trust imposed in them, when they have by their oppression and violence, beggered the people committed to their care; by their excess and harshnes, weakened their hearts, and loosened the joynts of Loyalty in them: and made the places strong and sensible, (as if they had been there set, only to enrich themselves, and to make preparation for the Enemy, and this being done, their work were done) they have delivered up all into the adversaries hand, and so departed. But to omit these and many more particulars, (which might be named) which have occasioned that great success so gloried in; I shall mention only three, *viz. Remisnesse* in the best of ours, *Prophaneneſſe* in the worst, and *Popular fury*.

Deniq; in duribus ipsis non consilium non fides. Lipſ.

1. Remisnes. The best on our side in generall, being not armed or quickned, with such *stings* of *Hatred*, as they on their side are, have been more heavy and dull in their opposite desires, and inferiour to them in their attempts and practises. They by tumbling and tossing like heaps of snow rowled up and down, have grown great and mighty: and we, by our frosty coldnes, have given them leave to harden: Whereby they are encreased to that stupendious heap we see; though 'tis possible yet that a thaw may come, for *rota fortunæ* is *in gyro*, notwithstanding their present bignes, they may be sensible of a diminution, might but the glorious Sun-shine of Gods Countenance, return again upon our Soveraign.

And yet (perhaps) this Remisnes (which I seeme to tax in these of ours) hath been more from others restraint, then their owne sluggishnes; for (alas!) the chiefest care of too many amongst us, hath been to damp the endevours of good men, in

such places where they might have been most serviceable: yea, to prevent (if possible) their being trusted, or imployed at all; for fear (I think) the Kings Affaires should thrive too well; if such had had the managing of them: many of the Kings friends (as they have been called) have been so faithfull to Him, that they would neither do their own duties, nor suffer others to do theirs; having themselves deserved ill, they could not abide, that others should deserve better; it hath been one of the hardest things, for a known honest man to obtain leave of them, (since the Kings troubles began) to doe His Majesty faithfull service: yea, I have heard it often said, that *the surest and speediest way, for one to bring himselfe to ruine, among many of the Kings men, was to be more active, and honest, then others, in doing the Kings worke.* Nay, if a Minister of Christ hath but laboured earnestly and zealously in his proper way, (according to his Office) in the behalf of God, his Soveraigne, and his Country; He hath growne remarkable on the suddaine, and been noted by many (that should have encouraged him) for an unsufferable fellow; fit for nothing but for slaughter, (unless presently silenced and dismissed) for they have cryed, *He will spoile the Kings Cause if let alone, and make all the Souldiers stark Puritanes, rank Round-heads, or else stirre up all the people against us:* (and all this, but for his faithfull and true dislike of that which spoiled it.) *Remissenesse* therefore in good men, is granted a mean to preserve their own safeties, but withall tis undoubtedly one of the special things that hath damnified the Kings Cause, and advanced that of the Enemy.

2. 2. As Remisnesse in some, so prophanesse and high impiety in some others of our side hath weakned us, and aided them: tis a true saying, *A divine blessing doth alwayes accompany good causes, where wickednesse and wilfull witlessenesse doth not bar against it*; but when either of these oppose, the blessing is obstructed: and (alas!) *Hinc dolor, Hinc lacrymæ*, hence also is the source of our sorrows, and of our enemies good successe: Sir *Edwin Sands* in his *Europæ speculum* tells us, that *the Jewes in their speculations of the causes of the strange successe of worldly affaires, doe assigne the reason of the Turkes prevailing against the Christians to their Blasphemies, and horrid Oathes, which doe wound the eares of the very Heavens, and cry to the throne of Justice for Divine vengeance:*

whereas

Whereas the Turkes hate prophanation, and will not suffer Christ to be ill spoken of: the same reason may be given for the enemies prevailing of late against the Kings men. (Though I doe not say that all on the Enemies side, are free from this hellish sinne, or so respectfull of Christ and God, as the Turkes are in this particular: *for there are with them, even with them also,* most horrid swearers, and most execrable blasphemers: but their evills hurt not us, as our owne doe, nor are so mis-becoming their Cause, as ours are to that which we maintaine.) And indeed never any good undertaking had so many unworthy attendants: such horrid blasphemers, and wicked wretches as ours hath had: I quake to think, much more to speak, what mine eares have heard, from some of their lips: but to discover them, is not my present business; a day may come, when the world may see, that we who adhere to the King for Conscience sake, (what ever is said of us to the contrary) have as truly hated the *prophanesse* and *vilenesse* of our own men, as we have done the *disloyalty* and *Rebellion* of the Enemy: For indeed, the truth is, betwixt them both (as betwixt two mil-stones) the King, his Cause, and our selves too, are ground in pieces: and were the matter well opened, it would appear, that both those and these, have had but one and the same end, even to satisfie their owne lusts, and enrich themselves, with the ruines of their King and Country. But without all question, neglect of Religion, and want of Discipline, hath weakned and undone the Kings Armies: O had His Sacred Majesties Commands, and Orders for the exercise of both, been put in Execution, the Enemy had never been able to have stood before us.

3. *Popular Fury,* (which is like the *rushing of mighty Waters*) comes also in, to the making up of this Land-floud, which gives the Adversary such occasion of glorying: the Addition of the *many,* though it can adde no true credit to their Cause, yet it makes the successe appear *extraordinary:* The *People* (sayes *Jeremy*) *are foolish,* and know not Gods way: and our Saviour sayes, *the Multitude walke in the broad way;* they are led much by mouth and noise, and incline alwayes to the strongest: their delights are, *to lift up those that are already up, and to throw downe lower, the already downe:* with them the winner hath alwayes 3. Ier. 5. 4.

praiſe, let a man get power or proſperity how he can, he ſhall not want vertue in their opinions. A notable Teſtimony of this we have in that propheticall *viſion*, *Rev.* 13. (wherein is foreſhewn what ſhall fall out in theſe latter times) we are there told of a certain *Beaſt* with *many Heads*, whom all the world *Wonder after*, in regard of his *Power* and *Authority*, which (notwithſtanding) was not *lawfull*, or rightly come by, (as the Text infers) For the *Dragon* or Devill did give it to him, and not God, yet ſuch was the blindneſs and fury of the People, that they did worſhip and adore him for it.

Rev. 13.

And by the way, let us here note: that *Satan* is ſometime ſaid to give power (by Gods permiſſion) as well as *God:* and as that power which is gotten by honeſt and lawfull meanes, is Gods gift, of which kinde was that of *Pilat*, (though abuſed by him) it was conferred upon him, by the volúntary deſignement of *Cæſar*, the Supream Magiſtrate: and therefore (our Saviour ſaies) *it was of God, or from above:* So that ſtrength and Authority (on the other ſide) which is obtained by unlawfull courſes, is the gift of *Satan*; and ſuch was that of the *many-headed Monſter* forementioned: He is ſaid, *to have received power from the Dragon*, becauſe by fraud, violence, and unjuſt wayes, he had gryped a great ſtrength of the *Militia* into his hands, whereby for a ſeaſon he was ſucceſefull in many deſignes. Yea, ſayes the ſpirit, *verſ.* 7. *He made Warre with the Saints, and overcame them*; He prevailed over men of all ſorts, ſmall and great, rich and poore, free and bond; and compelled them *to receive a Marke*, or to take a Covenant, and no man might live and trade, *buy or ſell* in all his Quarters, that ſcrupled at it. And in regard of this his great Power, and ſucceſs together; all that dwelt upon the earth, or in the Countries where he had to doe, (thoſe onely excepted (ſayes the Text) *whoſe names were written in the booke of Life*) did worſhip the Beaſt wondered after him, and admired him: ſaying, *who is like unto the Beaſt?* who *is able to make Warre with him?* And no doubt but the Beaſt did admire himſelfe too, for ſuch his greatneſs and ſucceſs among the People, whoſe fooliſh and froward acceſs (indeed) did make the ſame ſo *extraordinary*.

John 19. 11.

Theſe I conceive are the chief cauſes of that proſperity which the

the enemy so much glories in; what invisible reasons there be in Gods secret Councell for his permitting this, I cannot tell; but sure I am, (though the Adversaries may have received their power as that beast did, to doe as they have done, yet) Gods Hand it selfe, is in the Judgement, as 'tis a punishment. And indeed we have sinned one with another, and therefore are justly punished one by another; we had made this happy and rich Kingdom the stage of our wickednes, and therefore it is become unto us an *Acheldama*, or *field of blood*; and should God make it an Hell also, for ever to torment us in; it would be but our due merit, and his true Justice: Let us give God his due glory, *He is righteous in all his doings.*

The Judgement (indeed) hath falne hitherto, most heavy upon the Kings Family, and Party; and this I beleeve is of Gods speciall permission too; but whether because *Judgement doth usually begin at Gods own house*, or because we on that side, are in the generall so sinfull, and the best of us so little affected with these nationall miseries, and so little humbled under our own, I cannot tell, *Gods Councells are a great deep:* But let this be confessed to our shame, (of which I wish we could take more unto our selves, for this is a time and season to do it in) I thinke since the world began, there was never so great a Judgement lesse laid to heart, (wherein so many are concerned) then this is by us. Alas, Alas! *Who amongst us yet speaketh aright?* Who repenteth him of his wickednes? Who lamenteth for his sin? Who smites himselfe, and sayes, *What have I done?* Every one (in a manner) still goes on in his old course, and runs desperately upon his owne ruine, even *as the Horse* that wanteth understanding, *rusheth into the battle.* We have those that seeme to hate Religion, as much as the Rebells doe Loyalty; yea that make *Religion* a mark of *Rebellion*, even as they on the other side do make *Rebellion* a mark of *Religion:* Nay I would they did not hate both *Loyalty* and *Religion* too; sure they use those worst that are to both these best affected; we must needs think that God hath an high indignation against such persons, and disdaines sure, to make them successfull instruments in his righteous Cause, and perhaps till they be cut off, the enemies shall prosper: and then the wheele shall be turned another way; and the truly Loyall and Religious, *in*

1 Pet. 4. 17.

Ier 8.6.

quos

quos victor vitiuſq; furit, that ſuffer by both ſides, may ſee better times.

We find the Church in her complaint of ſuch men, propheſying
Iſay 26.11. to this purpoſe, *O Lord, thy hand* (ſcil. of Juſtice) *is lifted up, and they will not ſee* or acknowledge the ſame: *but they ſhall ſee,* (ſcil. before God hath done with them, and feele too) yea, *and be aſhamed for their envie* (or malice) *at thy people,* (*viz.* who make better uſe of the judgement then themſelves doe) *for the fire of thine enemies ſhall devour them, i. e.* the fire of rage, and power of doing hurt, ſhall be the longer permitted to Gods very enemies, untill theſe wicked, and ungodly wretches, are devoured, ſcattered or deſtroyed: And till then (as is inferred alſo in that Chapter) *even the righteous people that keep the truth,* and wait for God, in the way of his judgements, muſt with patience ſubmit themſelves, and meekly beare the indignation; remembring that God hath alwayes had his time to ſift and try, whom he hath formerly taught and fed: and this to them is that ſeaſon: this is Gods threſhing time, *His fan is now in his hand;* he is taking away his wheat, and hath carryed much of it already out of ſight, the chaffe remaines ſtill in great heaps upon the floore; and having received little or no diminution, glorieth in its *extraordinary great ſucceſſe,* not thinking what muſt ſhortly be done with it, how tis deſigned to the fire.

§. 4. But becauſe Succeſſe is ſo great a plea with theſe men, and ſo prevalent with moſt people: I will firſt ſhew, that tis the weakeſt Argument that can be alledged to prove the goodnes of a Cauſe; and then, that the wickedeſt men have moſt uſed it. But of both theſe briefly.

Pſal.73. Concerning the firſt, *David* in the 73. *Pſalme,* deſcribing the outward eſtate of evill men, ſayes, they were *ſucceſſefull* in their affaires; inſomuch that people thereupon *came in apace unto them,* yea ſo proſperous they were in their way, that himſelfe in a man-
Ieremy 12. ner was non-pluſſed at the matter. And *Jeremy* the Prophet argues with God about the ſame thing, why it ſhould ſo be, *That they who dealt very treacherouſly, ſhould be ſo very happy:* Whoſe conditions alſo in another place, he deſcribes more fully in theſe
Ier. 5. 26, 27. words. *Among my people are found wicked men, who lie in waite, and ſet traps and ſnares to catch their Brethren, their houſes are full*

of

of deceit and wrong, yea they do (in their injustice and cruelty) *surpasse the deeds of ordinary wicked men: they* take upon them to be Judges, and yet *judge not the cause, no not so much as the cause of the fatherlesse, or the right of the needy*, and yet *they prosper, are become great, grow rich, waxen fat and shine.*

Here was prosperity we see, here was successe, but no Honesty, no goodnesse. So the Prophet *Habakkuk* complains of *treacherous dealers, and wicked persons, who devoured men more righteous then themselves: They catched them in their nets, and gathered them in their drags, and thereupon rejoyced in themselves, and offered sacrifice to their own nets, burnt incense to their drags, because by them their portion was fat, and their meat plenteous.* Hab. 1. 13, 15, 16.

We read in *Rev.* 12. of the true Church, How she was driven by the Dragon into the wilderneſse, *i. e.* into a desolate and obscure Condition, *Delituit in Cavernis, non eminuit in primariis sedibus*, (as one saies) she was not visible, as formerly, nor had she power and liberty to shew her self in her family, or to govern her Children, as she was wont to do; she was in the very same Condition, as our Mother-Church of *England* is now in; the devil had obtained great successe against her, but shal we conclude from thence, that He was in the right, and she in the wrong, or Him to be the beloved of God, and she the hated? we have no sufficient reason for it. So in the 7. ver. of the next Chap. where that Beast is said *to make War with the Saints, to overcome them*; doth it therefore follow, that his cause was better then theirs? I think not. In the 11. of *Daniel* a certain *vile person* (so intitled) is propheſied of, who should do much mischief, against the *Holy people*, whom he should *kil and destroy*, and against the Sanctuary, or place of Gods worship, which he should *pollute, taking away the daily Sacrifice*, (or *Common-prayer* unto God) *and setting up the Abomination of Desolation in the room thereof*; Yea, he should *exalt himself* (above Him he ought to obey) *and speak Blaſphemous things, against the God of gods*; He should Honour onely the *God of forces, i. e.* He should trust only in his *Militia*, or strength of weapons for safety and protection, (all these it seems are the conditions of a vile person) yet should he prosper for an appointed time, *until the indignation be accomplished*, (saies the Text) *which was determined to be done.* We know that *Cain* prevailed Rev. 12. 14. Rev. 13. 13, 7. Dan. 11. 36. &c.

vailed againſt *Abel*, yet *Abel* was the better man, and offered the better ſacrifice: Nay, the *Phariſees* (we know) prevailed againſt Chriſt himſelf, for a ſeaſon, had their wils of him, got him Crucified by the common vote and conſent of the people, even according to the deſires of their own hearts. And from hence it was believed by a great many, that Chriſt was even ſuch a man as his Enemies reported him: *ſcil.* a *Deceiver*, and a *Malefactor*: and that it was the juſt judgment of God upon him, for his ſins: Eſay 53.4. *He was deſpiſed, rejected of men*, (ſaies the Prophet) *Yea, we eſteemed him ſmitten of God, (ſcil.* for his own ſins) *and afflicted.* Nay, ſome of his Diſciples themſelves were ſo ſtaggered at the matter, that even they, made a queſtion, whether he were the man, whom they took him to be, becauſe of that ſucceſs which Luke 24. his Enemies had againſt him: *we truſted* (ſay they) *it had been he, that ſhould have redeemed Iſrael*, as if they now feared they were deceived. Indeed it is the Humour of men, (though often warned to the contrary) to paſs ſentence upon others from a view of their outward condition; if they proſper, then they conclude them *good*, and *beloved of God*; if not, then *wicked* preſently: When the Viper was ſeen *hanging on S. Pauls hand*; He was Act. 28.3,4. judged a *Murderer* immediately, and the worſt man in all the company: ſo thoſe *whom Pilate ſlew*, (while they were at their Luke 13.2,3. devotions) and thoſe *on whom the Tower of* Siloe *fel*, were *thought greater ſinners, then other men*, becauſe of their misfortunes, which opinion our *Saviour* himſelf confuteth: Yea ſcripture throughout, and daily experience both, doth inform us, that the beſt men are uſually the moſt afflicted, for this world is the furnace wherin, and Affliction, is the fire wherwith, God neals his people, and makes them fit for a better habitation: And thus we ſee that to argue from ſucceſs, is but a weak kind of Arguing; nay, theſe very men that now uſe the ſame in their own behalf, were wont to ſay heretofore, (when others have prevailed againſt their faction) *The more Knave the better luck*; I know no reaſon but that Proverb is ſtil as true as ever.

§.5. 2. But I ſhal now ſhew in the next place, that the worſt men have always bin wont to plead this Argument; Two or three examples amongſt many ſhal be alleaged to this purpoſe: The Scripture tels of *Rabſhakeh*, when he moved the people of *Jeruſalem*,

salem, (as these men do us) to make a general revolt from *Hezekiah*, he pretended that God had set him on work, and had said, *Go up against this land, and destroy it*, and his main Argument was, his Matters *extraordinary great successe*: to which purpose, he reckoned up (as our enemies do) a great many Cities, Towns, and Castles, which he had taken; as *Hamah, and Arphad, Sepharvaim, Henah, and Ivah*. And so the *Turks* argue at this day against the Christians, *that their Religion excels ours, because they have prospered better*, and prevailed more then we have done. And in like sort the *Independent faction* may urge the same thing, against the *Presbyterians* here amongst us; for they have been the most succesful: and if the Argument be good, then down must go the *Presbytery* (as wel as *Episcopacy*) *root and branch*: and the Parliament have erred in Voting for it, yea, and the *Covenant* taken to conform the Government of this Church, to that of *Scotland*, becomes frustrate and of none effect: But to proceed; Isai. 36. 10, 19.

As *Rabshakeh* and the *Turks*, so the *Popish* Bishops in *Qu. Maries* time, did insist much upon this Argument, (as Master *Fox* witnesseth) they would urge upon the Martyrs their *extraordinary successe*, which they and their cause had, by King *Edwards* death, and Queen *Maries* coming to the Crown, (against such great endevours to the contrary) these very men, who now use the same Argument, in their own behalf, wil not allow, that it was sufficiently good then, in the behalf of the *Papists*. I wil mention but one example more, and that is of Pope *Alexander* the third, who (as story speaks him) was none of the best men; when he had prevailed against the good Emperour *Frederick* the second, his Liege-Lord (as these have done against their King) by getting a great victory against him, wherein, most unfortunately his son was taken prisoner: for redemption of whom, the Emperour was forced to prostrate himself upon the ground, and yeild his neck to be troden on: and to acknowledge *Alexander* to be rightful *Pope*, (which by reason of a schisme was before denied) and to restore what ever had been taken, during the war on his part: when (I say) the *Pope* had brought him to all this (and to such like things would these men now bring their Soveraign, as is evident by the Doctrine of their Preachers, who Fox Martyred.

tel the people that God wil bring the *necks of Kings under the feet of his Saints*, that is, (as they interpret) under the feet of their faction) then did He, (the said *Pope*) insult and glory, (as these already begin to do) in his *Extraordinary* great *success*; and made it his Argument, to perswade the foolish world, (after these mens fashion) that his cause was Gods, and that God had favoured his quarrel, as the most just and lawful. *Henry* King of *England*, and *Lewis* King of *France*, were both in the Seduction, in token whereof, being both on foot, they held the *Bridle* of the Horse, on which the *Pope* rode, the one with the right hand, and the other with the left. And thus also we see that the worst men, have bin wont to use this kind of Arguing, which our Adversaries now think to be so good, and do stand so much upon.

Cypr. de Valer. in his Book, called, *The lives of Popes.*

But from this consideration, we (for our parts) shal beware of being swayed by it, or of judging Gods love or hatred from outward Accidents; fools only build upon such foundations: Evil is the touch-stone of Good, and often gets the better of it, to try goodnesse Constancy. The *Arke* was taken Prisoner by the *Philistines*; it doth not follow thereupon that God did hate the same; no more doth it now follow, that he hates the *King*, because he lets his Enemies (for the present) prevaile against him. For *Israels* sin, God suffered the *Arke* of his glory to be obscured, (for a season) so for our sins it is that our Soveraign is afflicted. And let not these Insulters perswade themselves, that our Allegeance is so weakly knit, that it can be loosened with this Argument, *We are not of them that draw back*; nor yet of them, that blush not to affirm, that *so long as the King is able to protect them, they are bound to serve him, but no longer:* these waters of affliction, that have so plentifully showred down upon his Head, are not able in the least degree, to quench the heat of our love, they are as oyle rather, to inlarge the flames of our affections: the Enemies success against him, and ill usage of him, doth but make him appear in our eys, more like our Saviour; and so locks our hearts the faster to him. And let these King-Tormentors know, that God hath *an hook for their Noses, and a Bridle for their lips*, and the things that are coming upon them make haste: *Nulla fors longa est*, the weather-cock may turn; *alieno in loco haud stabile regnum est*.

Stultus ab eventu facta notanda putat.

1 Sam. 4.

Heb. 10. 39.

est, there is no constant sitting in anothers seat, *ima permutat brevis Hora summis*, who knows what a year, a month, or a day may bring forth? *quos fœlices Cynthia vidit, vidit miseros abitura dies:* Great and wise *Agamemnon* professed, that he had learned by his victories ὡς τὰ μέγιστα διαλῦσαι ῥᾴδιον, that great things are overturned in a monent: *Troja nos tumidos fecit, nimium & feroces*, (saith he) *Troyes* Conquest hath made us proud, and cruel, fierce and haughty: *Et Stamus nos Danai loco, unde illa cecidit*, we the Conquerours are in the same condition, from whence she fel: *Hodie mihi, cras tibi*, is the *Motto* of all Mortals, our portion of sorrow we have to day, they shal have theirs to morrow; the times may so alter, that Affliction may chance to stand again for a mark of Gods Children, even in their Calender, *res Deus nostras celeri citatas turbine versat.* And so I have done with this particular, and come to that which these Libellers adde in their next words: Having minded us of their late extraordinary successe in the field, they proceed and say,

Yet stil this Clandestine proceedings against us here, condemning all that are in any degree Protestants at Oxford, *as also granting a Tolleration of Idolatry to Papists, indemnity to the Murderous Irish, in a close trading way, for meer particular advantage, cannot be defended by any, but by the falsest of men, Papists; and by the falsest of Papists, Jesuites.* Libell.

Sect. XVII.

1. *Another Charge againſt the King Confuted: of Clandeſtine proceedings.* 2. *The Kings condemning all that be Proteſtants at Oxford, a moſt impudent and malicious ſlander.* 3. *His toleration of Idolatry another: The Occaſion of the Kings promiſing to take away the Penall Lawes concerning Papiſts.* 4. *The Reaſonableneſſe of that promiſe, at that time, and upon that occaſion.* 5. *The Objection of the Kings former reſolution to the contrary anſwered: As alſo of his promiſe not to Aboliſh the Laws againſt them.*

§. 1. HEre is a new Charge upon the *King*, conſiſting of many particulars. 1. *Clandeſtine proceedings* againſt them at Weſtminſter. 2. *Condemning all that are in any degree Proteſtants at Oxford.* 3. *Granting a Toleration of Idolatry to Papiſts.* 4. *Indemnity to the murderous Iriſh:* And all theſe are aggravated by three main Circumſtances, one from the *time* inferred in the word *yet ſtil:* another from the *manner* of working, *in a cloſe truding way*; and the third from the *end, for meer particular advantage:* all which put together, make the King (in their judgements) uncapable of all defence, unleſſe by the falſeſt of men living, who (as they ſay) are in general Papiſts, in ſpecial *Jeſuites.*

Theſe men ſurely having read in the 9. of *John*, the *Phariſees* trick of affrighting people from profeſſing Chriſt; do here make an experiment of it, hoping for a like effect, that as none durſt ſpeak in Chriſts behalf, for fear of *excluſion from the Synagogue*, and of being accounted *as an Heathen or a Publican:* So none wil dare to contradict what they have ſaid, or to ſpeak a word in the Kings defence, for fear of excluſion from their approbation; and of being reckoned the very worſt of men, a *Papiſt*, nay, a *Jeſuite*, and uſed accordingly.

But

But (perhaps) herein they are not so wise as they would be taken, *nitimur in vetitum*, we love in these daies, to look narrowly into things forbidden: this bridle they would put upon us, makes us believe, that they seek to smother those beams of wisdome; and to suppresse those sparks of truth, which if layed to view in these Letters, would quickly flie into their faces, and give the Lie to their observations. If they be able to Justifie what they say; why should they bar any man Liberty of opposing? truth fears no stirring; nor do honest men fear sifting: we are commanded *to prove all things*, to the end we may *hold fast only that which is good*. Wherefore notwithstanding the danger layed before me; I shal obey God in doing my duty to the truth, and to my Soveraign. I wil examine the accusation as it lies, and begin with their *yet stil*, or first Circumstance. 1 Thes. 5. 21.

Yet stil must needs (according to Grammar) have reference to what precedes, as wel as to that which follows: that which precedes, *is their late extraordinary successe in the field*, scil. when these Papers were surprised: that which follows, is the relation of diverse crimes, which (as must be supposed) they have found in these *Papers*: now *yet stil* is uttered as an aggravation of the said crimes, as if after their *extraordinary successe* (which must be believed, spake Gods approbation of their cause) the King had been guilty of that, which they lay to his Charge out of the said *Papers*, and had written all that is found amisse in them, after they were surprized. So that *yet stil* imports thus much: "Notwithstanding Gods manifestation of himself against the "King, by the late *extraordinary successe* in the field, which the "holy and blessed Parliament had against him: He (contrary to "this conviction) hath used *clandestine proceedings* against them "at *Westminster*, hath *condemned all that were in any degree* "*Protestants at Oxford*, hath *granted a Toleration of Idolatry* "*to Papists*, and *indemnity to the Murderous Irish*, and what e-"ver beside is liable to blame (according to their senses) in these "Letters.

But this pretty Aggravation of theirs, is but a bare circumstance, and therefore I passe it over only with this little notice.

The

The Charge it ſelf follows, which conſiſts of an huge heap of hainous words, reſembling a man of ſtraw, that at firſt bluſh, carries ſome proportion to our ſeeming, but being felt and poized, is diſcovered to be a meer vanity, ſerving onely to fray Crowes.

1. They cry out of *Clandeſtine proceedings*, ſcil. againſt *them at Weſtminſter*, for by *us* here, none elſe can be intended; theſe (it ſeems) they would have in the firſt place to be marked with a *Noli me tangere*; and great reaſon for it, many fields in *England* have bin watered with humane bloud, to keep them from being touched: they have deſerved ſo abundantly well of their Country and Nation, in keeping ſafe the Religion, Peace, and Wealth thereof, without any the leaſt Schiſm, breach or diminution; that it were a mortal ſin, but to think amiſſe of them. Wherefore the King muſt needs be much too blame, for uſing any *clandeſtine proceedings againſt them at Weſtminſter*: and the rather, becauſe they were never guilty of any *clandeſtine proceedings* againſt him. They went openly to work in all that ever they did: told him at firſt, when he called them together, what he ſhould look for at their hands: yea, and when they ſued unto him, to ſign their Bil for continuing the Parliament; they plainly declared, how they would ſerve him: that they would ſeize firſt upon his Magazines and Navy; and then raiſe a bloudy War againſt him: that they would ſeparate his Wife from him, and hunt his Perſon up and down the *Kingdom*: rob him of all his Wealth, and the Hearts of his people: they foretold him of all; nor had they ever any private Conventicles before hand, to plot their buſineſſe, nor ſince their meeting, did they ever make uſe of a *cloſe Committee*: They never had any *Clandeſtine* packing with thoſe of *Scotland*, nor with any other, of any other Nation; but have done all things clearly, and in the face of the Sun: If ought hath befel the *King* to his diſlike or diſtaſte, he may thank himſelf only for it: for he knew their minds before hand, they hid nothing from him; and therefore it muſt needs be granted, that the *King* doth very ill, to uſe any *Clandeſtine proceedings* againſt ſuch honeſt plain-dealing men, as thoſe be, that ſit at *Weſtminſter*.

But (by the way) what are theſe *Clandeſtine proceedings* trow ye?

ye? why we must look into these his Letters for them, wherin we shall finde him plotting with his Queen, about bringing the Treaty at *Uxbridge* on foot againe, and to make her the Instrument thereof: (could there be but a pre-assurance, that the Rebells would submit to reason) *Thou* (saies he) *art the fittest Person, to be the meanes of so happy, and glorious a worke, as is the peace of this Kingdome. Pap.* 2. (was not here *Clandestine proceedings* now, and a dangerous conspiracy against them at *Westminster*, who are resolved to have no peace, till all be destroyed?)

Againe, he doth advise his *Queen*, (being in *France*) to enquire whether *Lentball the Speaker* (according to his own brag) doth keep a strict intelligence with the Cardinall *Mazarine*, *Though I will not swear* (saies he) *that* Lenthall *says true, yet I am sure 'tis fit for thee to know. Pap.* 1. Here was another *Clandestine businesse*.

And further he doth consult with her about supplies of Men, Monies and Powder, for defence of his life against them of *Westminster*, *Pap.* 3. and gives her direction for the conveyance of it in some other Papers: (a business *Clandestine* and shrewd too:) And in Paper 6. he assures her in private, that *Hertogen, the Irish Agent was an arrant Knave*, (a particular which might concerne the *men of Westminster*, and touch them more close, then perhaps every body will yet beleeve) Besides, in most of these Letters, we shall finde the King, and his Queen comforting and supporting each other, under their heavy burdens, with mutuall intimation of perfect love, and patheticall expressions of conjugall affection: All which, are notable proceedings indeed against them at *Westminster*, and great obstructions to their endevours, which are to breake the Hearts of both, and sinke them to their graves presently: And thus we see the nature and danger of the first particular in the Charge, concerning *Clandestine proceedings*, which are so evident, that we can say nothing against it.

The 2. followes, the proof whereof, is more and obscure: and that is *condemning all that are in any degree Protestants in Oxford*; by which they would have it beleeved, that the King is so great an Enemy to *Protestant* Religion, that his very friends at *Oxford*, who have forsaken all they had for his sake, are hated by him for their Religion sake, so many of them as are *Protestants in*

any degree: But how this is manifeſt in theſe his Papers, we are to ſeek, for though theſe men have forehead enough to affirme it, yet their fortune is not good enough to prove it. Indeed we find the King in his Letters to *Ormond*, *Paper* 16. and in his Directions to his Commiſſioners at *Uxbridge*, taking great care, and giving ſtrict Charge, for the preſervation of his *Proteſtant* Subjects in *Ireland*; but in no place can we ſee ſo much as a ſillable tending to the condemnation of *Proteſtant Religion*.

But theſe men cannot leave their old trade of Taxing the King with their own Conditions: Heaven and Earth can witneſſe, that never was there in England, greater enemies to *Proteſtant Religion*, then themſelves have been; never was there ſo much *Proteſtant Bloud* ſpilt in this Nation, ſince the beginning of the world, as hath been by their meanes within theſe foure years: Never was *London* ſo full of *Priſons*; never the *Priſons* ſo full of *Proteſtant Divines*; *Proteſtant Nobles*, *Gentry*, and *Chriſtians* of all ſorts, as they have been, ſince theſe *good men* kept Court at *Weſtminſter*. Beſides, how they have Countenanced and brought into the Church, all kinde of Sects and Hereſies to the ruine of *Proteſtantiſme*, which the King for the Honour and Health thereof, was alwayes carefull to ſuppreſſe and keep out? How have they maintained and preached Doctrines of Devills, *ſcil.* of ſtrife, murder of Brethren, Rebellion againſt Princes, oppreſſion of neighbours; and practiſed the ſame; which are all directly oppoſite to the Religion of the *Proteſtants*? How have they aboliſhed the Book of *Common-Prayer*, eſtabliſhed by *Parliament*, to be the *Proteſtants* publick forme of Worſhiping and ſerving God in this Kingdome? Had the King done but any one of theſe things, or were he not himſelfe a moſt conſtant and zealous Profeſſour of *Proteſtant* Religion in his daily practice, theſe men might happily have had ſome Colour, for this their confident Charge againſt him: and ſo to have created ſuſpitions of him. But ſeeing all things are ſo cleare contrary, we learne onely thus much from this particular on their charge, that they are men, whoſe hearts are not overſpiced with honeſty: They paſſe not what they ſay, nor with what face, ſo they ſay no truth.

§. 3. The third particular which they load their King withall, is *Tolleration of Idolatry to Papiſts*: which they ſpeak, as if Idolatry

ſub

ſub eo nomine were already allowed, and ſet up by the Kings Authority, in contempt of God and true Religion, and ſo (doubtleſſe) they would have it apprehended.

Reaſonable men will yeild that there is a difference betwixt Idolatry, and the Penalty thereof; the penalty may be ſuſpended, altered, or taken away for the time, and yet the ſinne it ſelfe not tollerated or allowed: Theſe doubty Champions will not yeild that their Parlia. have granted a tolleration to Adultery, though they have abrogated the penal Lawes againſt that ſin, and ſo taken away the meanes to puniſh it: Nor can they prove that the King hath promiſed any more to Papiſts, then the Parliament hath already granted to fornicatours.

In their after-notes, (where they make repetition of this matter) they referre the Reader to *Paper* the 8. for their ground of it: In which we finde the King relating to His Queen, *how the Engliſh Rebells had tranſmitted the Commands of Ireland, from the Crowne of England to the Scots:* an expreſſion worthy (by the way) to be obſerved by all *Engliſhmen*, that regard the honour of their Nation, conſidering that the King Himſelf is a *Scot*, and that the *men of Weſtminſter* intend, if they cannot kill Him, to thruſt Him and His Children, (as ſome of their Hang-bies have whiſpered) to His Ancient Inheritance in *Scotland*; when they have made uſe of His People of that Nation, to help to deſtroy His Kingly Power here, not one *Scot* of them all, ſhall have any footing, or any more to doe in this Kingdome: I ſay, conſidering this, every true Engliſhman hath cauſe moſt highly to reverence the King for His Juſtice unto, and His care of the dignity of the Engliſh Crown. But to proceed; the King tells His Queen, that, by that Act, (that baſe and ignoble act) *He found Reformation of the Church, not to be* (as they pretended) *the end of this Rebellion:* and concludes, *it would be no piety, but preſumption rather in Himſelfe, not to uſe all lawfull meanes to maintaine His righteous Cauſe:* And as one mean to that purpoſe, not thought of before, He gives His Queen leave to promiſe in His Name, that all *penall Lawes* in England, againſt Roman Catholicks ſhall be taken away: *as ſoone* (ſayes He) *as God ſhall inable me to doe it; upon this Condtiion, ſo as by their meanes, I may have ſo powerfull aſſiſtance, as may deſerve ſo great a favour, and inable me to doe it.*

Now how truly from these words, that accusation is collected, let the Readers Judge: Here they see, is no absolute grant, or tolleration of Idolatry (as they pretend) but only a conditionary promise of withdrawing the penall Statutes against the *Papists* His Subjects, if by their meanes, He may be delivered from this bloudy raging, and malicious persecution of the *Puritans*, and settled in His power and throne again.

And well may the Papists expect as much favour from the King for such a service, as Adulterers have had already from the Parliament *gratis*.

Nor perhaps will the King appear so aboundantly culpable in this case (as these men would have Him) if these 3. following particulars be well considered upon.

1. The lawfulnesse of using the ayde of Papists, specially being His own Subjects, in case of life and extremity, of which I * Pag. 80. have spoaken somewhat before * to which I referre the Reader.

All that the Enemy can object is, the Kings Resolution to the contrary at the beginning of this Rebellion: His words to this purpose, they faile not to alleadge in the end of their observations, *Pag.* 55. where also they tell us, that *the King made a strict Proclamation for the punishing those of that Religion, that should presume to list themselves under Him*; and *that a Way by Oath was prescribed for discrimination of them, and instructions granted to the Commissioners of Array in all places to dis-arme them.* All which doth but speak His Majesties full purpose of keeping his Resolution, for the King doubtlesse did verily beleeve, (till experience taught the contrary) that *Protestant* Religion had such a power in the hearts of those that pretended so much unto it, that they would never suffer Him (their Soveraigne and protectour) to stand in need of the help of *Papists* to defend Him. And these men (in the same place) confesse, *that at the battle of Edge-hill, the Papists were taken into the Kings Army of meere necessity*: and they alleadge (in scorne) the excuse (as they call it) which the King gave for the same, namely, *that by law, they were prohibited Armes in time of peace, and not in time of Warre*: which distinction (say these) *bore date long after the Warre begun, but that was want of invention only*: perhaps so, for who could have beleeved that men

of

of their pretendings, ſhould prove ſo highly vile, and baſe, as they have done in driving their King to ſuch exigents? or that the People of our Religion ſhould prove ſo ingratefull, as to leave their Soveraigne, and protector ſo deſolate, as that contrary to His own Reſolution, He muſt be forced in defence of His life, to uſe thoſe of another Religion, and be put to excuſe Himſelf by that diſtinction? This makes me remember, that in *Seneca*, when *Hercules* familie was abuſed: *Ingrata tellus nemo ad Herculeæ Domus auxilia venit, vidit hoc tantum nefas defenſus Orbis.*

2. The *time* when this Letter unto the *Queen* was writ wherein this promiſe was made, and the occaſion moving thereunto. The *time* His accuſers confeſſe was *March* 5. 1644. immediately after the breaking up of the Treaty at *Uxbridge*, when all hopes of peace by way of an accommodation were fruſtrate, and diſſolved, when the Kings affaires were very low, and the enemy high, having newly taken the Town of *Shrewsbury*, one of His Majeſties beſt Garriſons. And the particular moving him at that time, to think of this meane of procuring aſſiſtance from his Subjects of that Religion, was (as appeares in the Letter) His diſcovery that the *Engliſh Rebels* had (ſo much as in them lay) tranſmitted the command of *Ireland* from him to the *Scots*: Which might eaſily perſwade him, that their purpoſe was to take that of *England* unto themſelves; and ſo his whole Authority in all his Dominions being totally rent from him, and divided amongſt them, he was like to be but a *Sans terræ*, or a Cipher ſignifying juſt nothing in his three Kingdomes: which alſo ſpake plainly to his Conſcience, that it was nothing leſſe then Reformation of Religion, what ever was pretended, that the *Puritane* Rebels aymed at; upon which conſiderations he concluded with himſelfe, (as the Letter infers) *That it would be no Piety at all, but plain Preſumption in him, to neglect any lawfull meane for defence of himſelfe, and that authority which God had entruſted him withall*: or ſtill to ſtand upon *ſcruples*, (which word the malitious Obſervatours *Pag.* 45. would have the people take ſpeciall notice of) and truly what is it but a *Scruple*, a needleſſe *Scruple*, for any to queſtion, whether a *Proteſtant* Prince, ſhould uſe the helpe of *Papiſts* in caſe of neceſſity, to defend himſelf in his naturall rights, and Royalties? it being

not onely lawfull, but according to his Office and duty, to preſerve his Crown and Dignity, by the help of his Subjects of what Religion ſoever : they being by the providence of God lotted under his Government, as the proper meanes and Inſtruments for that very purpoſe. Wherefore (now at length) though the King had not hitherto, (as himſelf ſaies) though of this meane, (*ſcil.* with intent to uſe it) yet upon this occaſion and conſideration, *I give thee leave,* (ſays he) *to promiſe in my name that I will take away,* &c.

3. The thing promiſed, which is the *taking away the penall Statutes againſt the Papiſts, provided* (that in this his neceſſity) *they afford him that powerfull aſſiſtance, as ſhall inable him to do it.* And truely if *extraordinary ſucceſſe,* be ſuch a full proof of a good cauſe, (as theſe Libellers would now have it) and the King, by the aſſiſtance of his *Popiſh* Subjects, ſhould obtaine the ſame againſt his *Puritan* Rebells; then their cauſe and Religion muſt for another while, be concluded the beſt; and (this Argument being fore-ſwallowed,) much wrong ſhould they have, in the worlds deeme; if (at leaſt) He whom they have enabled, ſhould not ſuffer them to enjoy the free uſe of it under his protection.

And (beſides) if we do but conſider, the Carriages of the Rebells themſelves, what allowance they have given, and what promiſes they have made, to men of all Sects, and Religions, for to purchaſe their aſſiſtance, in taking from the King his inheritance and Authority: What advantages they have made, of the Kings fore-mentioned purpoſe, and promiſe, not to uſe the ayd of *Papiſts:* How they have ſued for that aſſiſtance, which he reſolved againſt, and have entertained many of that Religion into their Armies; and what proffers they have made, to thoſe whom they could not prevaile with to help them, only to ſit ſtill, and not help him. I ſay, if we conſider of theſe things, this promiſe which the King made, will not appeare ſo unreaſonable to men of underſtanding, as theſe would have it.

But they Accuſe the King (afterward) *for offering this to the Queen, in behalf of the Papiſts, without either her or their requeſt.* It may be eaſily beleeved, that they have ſued for it heretofore: Beſides, if it be but conſidered, what the faſhion of the world is

now

now come to be; since the *Puritans* pricked up their ears: Namely, to Capitulate, and bargain with their King, for what they shall have, and what he will grant, before any duty or service shall be afforded to him: and then too, if it be remembred, what large and unreasonable demands, the Kings worst deserving subjects, do require at His hands, onely for the purchase of life and peace to himselfe and his people: No man will wonder, if the King do think, the *Papists* will look (at least) for Liberty of Conscience, and Religion under him, when by their meanes the land is restored to tranquility, and the King to his Crown and dignity: For (doubtlesse) the Religion of the *Papists*, is as dear to them, as the Religion of *Miles Corbet*, *Edmund Prideaux*, and *Zouch Tate*, (the three chief examiners of the Kings Letters) is to them; and may with as little detriment to any Church or State be tollerated.

And besides, the Penalty which the King promiseth to take away, is not as (I conceive) to be levied upon the *Papists*, meerely because such: for it may be exacted upon others also though of another Religion, if they be guilty of these particulars: *Scil.* if they shall refuse to take the *Oath of Supremacy and Allegeance* to the King. 2. If they shall *Raise disturbance in the Church or State.* 3. If they shall *Seduce the Kings Subjects*, from their Religion, and Obedience. 4. If they shall *Refuse to come to Church* once in a month, (at least) or to hear Divine service. 5. If they shall, (many of them together) *Keep private Conventicles*, and meetings; in such cases onely (as I conceive) the Laws are in force against Papists, and against all men else as equally, of what Religion soever: Wherefore let any man of understanding and justice speak, whether these fault-finders themselves, be not under the same Penalties, as deeply as ever were the *Papists*: Have not they renounced the Oath of Supremacie and Allegeance to the King, by making a new Oath, and placing the Supremacy in the Heads of their faction? Have not they raised such distractions and Rebellions in Church and State, as the like was never known? Have not they had their private meetings in all places of the Kingdome, and seduced thousands of the Kings Subjects from their duty and obedience? Do not they refuse to come to *Common-Prayer?* Nay, have they not *Abolished* the same out of Churches

Churches, that no man at all might come unto it? May they,(doing theſe things, and indeavouring the Kings deſtruction withall) be freed from the *Penalty* of theſe Laws? And may not the *Papiſts*, remaining in their due obedience, and aſſiſting their Soveraigne againſt his Enemies, according both to Law and duty, reaſonably enjoy the ſame freedome? though peradventure they come ſhort of one of the particulars; which perhaps too, is not ſo much out of Malice, (as in theſe others) but out of ignorance and miſ-information: and that is, *not coming to Common-Prayer:* to which neither can they come now, (if they had a mind) becauſe it is taken away by thoſe very men; who would have the *Statutes* ſtill in force againſt the *Papiſts*, for not allowing of that which themſelves with all contempt and ſcorn have aboliſhed.

But in the laſt *Page* of their Notes, they Object in this caſe alſo, the Kings reſolution, and promiſe, *not to Aboliſh theſe Lawes*, but to joyn with his *Parliament* in ſuppreſſion of *Popery*.

In anſwer to which, let what hath been ſaid already, be well remembred; and withall how they that call themſelves His *Parliament* have not ſuffered the King to concurre with them: but have oppoſed and perſecuted him, ever ſince he declared that his Reſolution, to the end he might not be able to purſue the ſame: Yea, How themſelves have compelled him, (in the continuance of his affliction,) to do that which they cry out upon him for; & have endeavoured all they could to force him further, had not a great meaſure of Divine grace upholden him: He may juſtly
1 Sam.26.19. complaine of them, as *David* did of ſome in his time, *They have driven me out from abiding in the inheritance of the Lord; ſaying, go ſerve other gods.* They have done what they could to violence him from his Religion, and to force him to be a *Papiſt*, according as they voiced him. Never Prince had greater temptations and inforcements, yet never Prince was more conſtant in his Religion, bleſſed be the Majeſty of Heaven for him. A perpetuall diſgrace will it (queſtionleſſe) be to *Proteſtant* Religion, (in the eyes of all the world beſide) that any pretending to it, ſhould ſhew themſelves ſo unworthy, as to ſuffer ſo gratious a Prince to ſtand in need of *Papiſts* to defend him; much more that they ſhould by

ill

ill usage, force him with such promises to seek their ayd; but that they should accuse him also for doing the same, after they have inforced him to it, we must needs cry out, *O nullo scelus credibile in ævo, quodque posteritas neget!* the Height of their villany is the only advantage they have, that it wil not be believed by posterity: Wel (I say) let all those particulars be thought upon, by all sober men of this Age, and if they be not sufficient, (in their judgments) to plead the *King* Excusable in this case, then let them remember (as they were advised before) that the *King* is a man, (as others are) and in his extremity he declared himself, to be *the Son of David, and the Son of Abraham.*

SECT. XVIII.

1. *The Kings granting indempnity to the murderous Irish another Slander. The necessity and Reasons of the Kings yeilding to a Peace at that time with the Irish: And the Conditions upon which that Peace was to be granted: This Act not contradictive to any of his former expressions against their detestable doings.* 2. *The Vanity of their Charge against the King for going in a close trading way. Two sufficient Evidences of His Majesties sincere and constant affection to the Protestant Religion.* 3. *The whole Charge against the King most truly retorted upon the Objectors.*

WE come now to the fourth particular in their Charge, which is, (say they) *granting indempnity to the murderous Irish.* This is collected (as they tel us in their after-notes) from the *Kings* Letters to *Ormund*, Pap. 16. 17. 18. 19. in all which, I assure the world, there is no such word or phrase to be found as *I wil, or I do, grant indempnity to the murderous Irish:* Indeed I find therein his Majesty consenting to a peace with the *Irish*, and he sets down the reasons necessitating him thereunto, which these *honest Observatours* have totally omitted, to take notice of; lest

there ſhould have bin no appearance of blame at all, in their accuſation: in which they do altogether as wiſely, as *Satan* did when he ſpake Scripture to our Saviour, for he did omit but only ſo much of the ſentence, as would (if expreſſed) have made that part alleaged nothing to his purpoſe: And of this all men ſhal judge, for I wil ſet down in the *Kings* own words the grounds moving him to write to that purpoſe unto *Ormund*, *Paper* 16.

Ormund:

THe impoſsibility of preſerving my Proteſtant Subjects in Ireland *by a continuation of the War, hath moved me to give you theſe powers and directions*, (that is one ground. A 2. follows in theſe words) *It being now manifeſt that the Engliſh Rebels, have as far as in them lyeth given the Command of* Ireland *to the* Scots, *that their aym is at a total ſubverſion of Religion, and regal power, and that nothing elſe wil content them, or purchaſe Peace here, I think my ſelf bound in Conſcience, not to let ſlip the means of ſetling that Kingdom, (if it may be) fully under my Obedience.*

Now if to preſerve the lives of *Proteſtant* Subjects, (impoſſible otherwiſe to be done) if to keep *Religion* and *Regal Power* from ſubverſion, be not two ſufficient grounds to excuſe (at leaſt) a Chriſtian Prince in a diſabled condition, for the Conſenting to a preſent Peace, with the vileſt Murderers in the World; I know not what is. Yea and beſide, if the Conditions be obſerved, which the King (in his low eſtate) requires, to have this Peace granted upon, perhaps they may ſpeak the ſame very commendable.

1. *It muſt be ſuch a Peace as muſt not be againſt His Conſcience and Honour.*

2. *The Penal laws againſt Appeals to* Rome, *and Premunire muſt ſtil ſtand*, (The Accuſers themſelves confeſſe theſe two.)

3. *It muſt be on this Condition, or ſo far forth, as the Iriſh remain*

in

in their due Obedience to him, and lend him their faithful assistance against his enemies, (as becometh Subjects) This is apparent Paper 19.

However these Calumniatours please to interpret, to me it seemeth, that this *Peace* with the *Irish*, is like that which *Solomon* made with *Shimei*. That wise *King* laid such an injunction upon him, for the grant of his life, as he foresaw he was likely to break, and so would come afterward to a due puuishment of his former offences: and even so hath our *King* done, in that his grant: for doubtlesse it is as hard a thing for the Irish to abstain from appealing to *Rome*, or to continue long in their due obedience, as it was for *Shimei*, to forbear going to *Gath*, when he heard his servant was run thither: and by that time, the *King* (through Gods assistance) may be able to do justice upon them, according to their merits. 1 King. 2.

Kings (what ever people think) have choice spirits, differing from those of other men, are better guided, as being in a special sort in Gods hand, which directs them in using a connivent lenity, where a sharp insight or notice, may work a greater damage for the present. In matters of Government, (which every one that can find fault with, skilleth not in) such accidents fall out somtime, that the Prince must not stand to ask, what may be done by law; but must do what is necessary to be done in that case. *If a Cholerick man, (as one saies) be about to strike, I must not go about to purge his Choller, but to break his blow.* So doth the *King* in this case: He labours to break the blows of the Murderous *Irish* that they may fall no longer so heavy upon his Protestant Subjects. Time was when He would have gone in person, to have purged their Choller, and to let them bloud, and so have redeemed his poor afflicted people, from their fury, in a more Kingly way; only his *good Subjects* here, that take upon them to command him, would not give him leave so to do: wherefore he must now do as he may, and not as he would. And surely if those *Abbots of Westminster*, that sit there at ease, fatted with the wealth, and pleasures of the *Kingdom*; sporting themselves with reports of bloud and slaughter, had but any sensible feeling of those miseries, which our poor *Protestant* Brethren in *Ireland* do indure, by the continuation of that War, they would be

glad of a peace upon any condition; so it were but with the enjoyment of Conscience and Religion. But they (as is conceived) were the first kindlers of the fire there, thereby to gain advantage to themselves, of raising combustions here: and as their phrase, so their fashion is, *to go through with the work*, *Ergo*, til there be a total ruine, and desolation of all, they wil admit of no peace in either *Kingdom*; wherefore the *King* (as the case then stood) went the only right way, at that present, by a pacification with the rebellious *Irish*, to inable himself to suppresse the rebellious *English*, (those roots of war, and seeds-men of sedition) and so to recover a Capacity sufficient to correct all offenders, and settle a firm tranquility among all his Subjects.

But these Accusers at the end of their Notes *Pag.* 55. do object divers of the Kings expressions, against the doings of the *Irish*, which (as they apprehend) this his consent to agree with them did contradict: *His words* (say they) *once, were these: We hope the lamentable Condition of* Ireland, *wil invite us to a fair intelligence, and unity, that we may with one heart intend the relieving and recovering of that unhappy Kingdome, where those barbarous Rebels, practice such inhumane, and unheard-of outrages upon our miserable people, that no Christian eare can hear without Horrour, nor Story parallel. And at another time* (say they) *thus the King speaketh: We conjure all our Subjects, by the bonds of Love, Duty, and Obedience, that are precious to good men, to joyn with us, for the recovery of that Kingdom. Also in* July (say they) *at the Siege of* Hull, *He conjures both Houses, as they wil Answer the contrary to Almighty God, to unite their force or recovery of* Ireland. And in *December* the King answers some Irish Protestants thus, *Since the beginning of that monstrous Rebellion, I have had no greater sorrow, then for the bleeding Condition of that Kingdom.* Truly their bare repetitions of these pathetical expressions, and desires of their Soveraign, (with which themselves were no whit moved, to unite with him in so pious and Charitable a work) doth plainly discover them to be none of that number of *good men* whom the King *conjured*, nor to have any fear in their hearts of Almighty God. And doing the same to this end, *viz.* (as they hope) to disgrace the *King*, who at the end of their relation, they blush not to tax *for his laying the blame of the Irish miseries*

upon

upon the Parliament, (i.e. upon the faction so called*)* which if he should not do, he would sin highly against God and the Truth. I say to repeat those his expressions to this end, *(as they do)* doth witnesse them to be given up to Reprobate sense, and to remain in the most hardened condition of impenitency: And thus have I done also with the fourth particular.

There remains now only to observe the other Circumstances annexed to this their Charge for aggravation; taken from the manner of working, whereby these things are said to be effected *in a close trading Way:* and from the end; *for meer particular advantage.* I shal answer both these together, in a word, thus; §. 2.

The *King* writes Letters to his *Wife*, and his *Wife* to him again, wherin they communicate their hearts and minds to each other: Now because they did not shew those their *Letters* to the faction at *Westminster* before they sent them, and crave their approbation of what they had written; therefore they are here accused to go in *a close trading Way*, and *to ayme at their own particular advantage*, by certain men, who *(as must be supposed)* did never do any thing covertly in their lives, nor seek themselves in any matter. But how close and selfish they have *(indeed)* been, in their proceedings, I have hinted already, and the world hath too sharp a sense of it. Had the *King* from the beginning bin more close and reserved; perhaps ere this, he had quite blown them up: at least *(as by a counter-mine)* had given a check to their proceedings, and therein done no other, then what became a politick General, whose wisdome 'tis to out-go his Enemies in their own way, and to beat them at their own weapons: But the Kings sincere and plain dealing hath added much (through their wickednesse) to his own undoing: and yet now at length, writing but a few words in private to his own Wife, about his own necessary preservation, because he did not acquaint them with it before-hand, he is inveighed against, and cried out upon, for *trading in a close Way, for meer particular advantage.*

But the thing they intend chiefly by these words, is to perswade the world, *(which is also the main drift of their whole Libell)* that the design which the *King* drives at, is to advance Popery; & to this end he useth *clandestine proceedings*, against *them* at *Westminster*, (the only supporters as must be believed of Protestant Religion

ligion) and *condemneth* (as they say) *all that be in any degree Protestants at* Oxford: *granteth tolleration of Idolatry to Papists, and indemnity to the murderous Irish*; which (in regard of his many Protestations to the contrary) he being ashamed to own openly, is fain to betake himself to *a close trading way*, to pursue and accomplish.

In Answer to which grand *Calumny*, I shal only set down the extract of a Letter *closely* sent indeed, (that the world may most truly discern the *Kings close trading way*) by his Majesty to the Commissioners in *Ireland*, immediately after *Nazeby* Battail, when he was in *Wales*, and in a most low condition, written by the hand of the Lord *Digby*, his Majesties Secretary, I wish I had the ful Letter it self to set it down *verbatim*, for I confesse this to be but the abstract of it, which I received from a Gentleman of most approved truth and Candour, as he did only bear the same in memory; which notwithstanding he is confident is but little (if at all) differing from the Original.

My Lords and Gentlemen,

HIs Majesty hath Commanded me to let you know, that according to your promise and agreement with him, he long since expected your aide, and doth much wonder you should neglect him and your selves so much as to retard it; because immediately after His, your ruine must necessarily follow: but He is informed, that taking the advantage of His low Condition, you insist upon something in Religion, more then formerly you were contented with. He has therefore commanded me to let you know, that were his condition much lower then it is, you shal never force him to any further concessions, to the prejudice of his Conscience, and of the true Protestant Religion, in which He is resolved to live, and for which He is ready to die, and that He wil joyn with any Protestant Prince; nay, with these Rebels themselves, how odious soever, rather then yeild the least to you in this particular.

I refer it to all mens Consciences, whether this be not a sufficient evidence of his Majesties sincerity and affection to the Protestant Religion, considering the estate wherein his affairs stood when this Letter was written; and also whether it doth not fully confirm

confirm the truth of what I said in effect before, *viz.* That *what ever concessions were made to the Papists and Irish, were rather by the inforcement of the Puritan Rebels, then by any inward affection of His Majesty to their Religion.*

But indeed it was needless to have alleaged any other of his secret Letters for this Evidence: For these which the Adversaries have here published, and declared to be Evidences of truth, do manifestly speak to this purpose; we read in the eighth Paper, how the King tels the Queen, that *He differs from Her in nothing but Religion.* Are not these the *Kings* own Words which themselves have published? Was not this Letter sent (as wel as the rest) in a close trading way, as they call it? Do they think the *King* ever intended it should come into their hands? And when they laid aside many other Papers, as not fit for publication at this time, was not this thought fit to be divulged by their own wise selves? Is not this one of those *Evidences of Truth* (they speak of in the beginning) *which to have concealed, would have bin a great sin against the mercies of God?* Truly I dare boldly say, that neither the *King* for himself, nor any of his friends in his behalf, could possibly have given a better evidence to the abused Subjects of this Nation, that His Majesty is a true Protestant, then this is which his Enemies have given by their publication of that Letter: Surely the Finger of God was in it.

For peoples more clear understanding and notice of it, I wil set down the *Kings* Words as they stand in the Letter: Writing to his *Queen*, about that business of *Ireland* fore-mentioned, he speaketh thus,

I need not tel thee, what secresie this business requires, yet this I wil say, that this is the greatest point of confidence I can expresse to thee; for it is no thanks to me, to trust thee in any thing else but in this which is the only thing of difference betwixt us; and yet I know thou wilt make as good a bargain for me, even in this; I trusting thee (though it concern Religion) as if thou wert a Protestant.

O what a discovery is here made of the *Kings* sincerity in his profession! When for an obligation upon his *Queen*, to make a

good

good bargain for him, he tels her in his moſt boſome expreſſions, that he truſts her to do it for him a Proteſtant, as if her ſelf were one. The world may here ſee, though theſe Obſervatours themſelves (who have helped us) wil not; that in the *cloſeſt way of trading* (according to their own phraſe) which the King uſeth, he tradeth as a Proteſtant, and acknowledgeth in his moſt ſecret Letters to his Queen, that *there is a difference* (though it be the only difference) between *Him* and *Her* in matter of Religion.

§. 3. And thus have I vindicated my Soveraigns Honour, againſt this particular Charge alſo of his enemies; and do expect that I have hereby procured to my ſelf, (though not deſerved) from theſe men and their *Faction*, (whoſe baſeneſſe I have in part detected) the imputation and Title, of the *falſeſt of men, a Papiſt*; yea, of the *falſeſt of Papiſts, a Jeſuite*, for it was voted and concluded before hand, that whoſoever ſhould do as I have done, ſhould be ſo accounted.

But notwithſtanding all that I have ſaid in the *Kings* behalf, yet this I confeſſe to theſe men, ſo much as concerns the poſition in general, I am wholly of their opinion, *viz.* that whoever is guilty of thoſe four things, *ſcil. Of Clandeſtine proceedings againſt the Honour and being of Parliament*; *Of condemning all that be Proteſtants in any degree*; *Of granting a Tolleration to Idolaters*; *And of indempnity to Murderers*; or that goes in *a cloſe trading way* (to effect thoſe things) *for meer particular advantage, cannot be defended by any, but ſuch as deſerve the imputation of the worſt men.* And therefore I am of opinion that all thoſe, who take upon them to defend the men now above-board, who under the name of *Parliament*, have not only *undermined* the *King* their Soveraign, but alſo the *Parliament* it ſelf, in deſtroying its Priviledges, which they pretend to ſtand for: who have *condemned all*, to be Popiſhly affected, that are *in any degree Proteſtants at Oxford*, calling them by the odious names of *Malignants, Papiſts, Devils, and Dogs*; who have not only *granted a Tolleration of Idolatry*, but ſet it up, and perſecuted with fire and ſword, baniſhment and confiſcation, all that wil not commit the ſame: (themſelves whom they call the *Parliament* are the Idol, whom all the people of the Kingdom muſt fall down unto and worſhip) who have alſo *granted indempnity to the murderous Iriſh*. For I would

have

have them but speak out and say, of what Nation and Religion their *Plunket* is of; Nay, let them tell the world (if they dare) what promises have been made from them, by their Instruments, (*in a close trading way*) unto that *Plunket* and *Muskerry*, (whom they Tax their King, for shewing countenance unto) upon condition they would but sit still, and not helpe their Soveraign. Who also have further yet, in a *close trading way*, cozened us their fellow Subjects of all we had, that was dear unto us, our Religion, Liberty, Peace, Wealth, and Friends, *for their own meere particular advantage*, that themselves might rule alone, and bear the sway over our Soveraign, and our selves; over our Consciences and Estates; which they spoile and sell away according to their pleasures: I say, I doe verily beleeve that whoever they be, that shall take upon them, to defend these men, under what colour and pretences soever, are as bad as the worst of men, yea, falser *then the Papists, then the Jesuites*. But we will listen now to what these men adde farther; they say,

Hitherto the English *have had Commission to Chastize the* Irish, *and the* Irish *have had the like to Chastize the* English; *both have spilt each others bloud by the Kings Warrant, yet as both hath been in part owned, so both hath been in part disowned, and the King himself hath not appeared with open face in the Businesse.* Libell.

SECT. XIX.

1. *The Enemies malitious devises to Scandalize the King with favouring the* Irish *Rebellion detected and confuted.*
2. *The Kings requiring secresie of the Queen and* Ormond *in the matters writ to them justified. The Libellers Blasphemy against Gods Providence, and in asking Gods Blessing upon their Libell noted.*

THe *English* have had *Commission* to Chastize the *Rebellious Irish*, and the *Irish* have had the like to Chastize the *Rebellious English*, both have spilt each others bloud, by the Kings §. 1.

warrant; and what harm is there in all this? The King is the
Rom. 13. 4. *Minister of God, and bears the sword* (sayes the Apostle) *to execute Wrath upon them that do evill:* and therefore so far forth, as the same hath been managed to the punishment of Rebellion, whether by *English* or by *Irish*, under his command and Authority, the King hath *with open face* owned it: But in as much, as the same hath been used by the one or other, against himself, His Crown and Dignity, against the Law, against His Loyall Protestant subjects, to the hurt or damage of them and their Religion; the King hath both secretly and publikly disowned ever, and still doth: For why should he sinne against God, His own Conscience, and honour in taking upon himselfe the scandall of others doings; as those that call themselves his great and wise Councell desire he should; who themselves commit the sinne, and would have him beare all the * blame, (for this is *their* way of *Honouring their Soveraigne in the eyes of His people*) And to this purpose, when at first by decolation of *Strafford*, the *Irish* Governour, they had put that wild and unruly people into a fit Capacity, and proximate *potentia* of Rebelling: and perhaps too *in their close trading Way*, (wherein for *their own particular advantage*, they are of all men living most skilfull) had helped to draw that power into Act; to the end the people of this Kingdom, (whom they were to use to another purpose) might not *so soon* suspect them guilty of so much evill; they published abroad that *the Rebells in Ireland had the Kings warrant for all their bloudy doings*; & to put some colour upon this devilish slander, they printed certain examinations, (as they cal'd them) of certain inferior men & women; who reported (as they tell) that they heard some say, they heard from others, who received it (perhaps from 3. or 4. persons) that some Commanders among the *Irish* Rebells had affirmed *that themselves had the Kings Commission for what they did:* Which thing if any of the *Irish* Rebells did say, or affirme, what wonder is it? do not all Rebells use to pretend the best authority, for their own wicked doings? have not even they of *Westminster* themselves, raised all their forces of men and monies against the Kings person, under the *Kings own name?* was not the *King* and *Parliament* the onely word in use with them at the first, though now the Kings name is left out? for they apprehend the people to be so

* Yea all the bloud that hath been shed, by them and by their means, in this unnaturall war (which themselves for no cause have raised not only against the Kings will but also against his person and his friends) must, and is by them, laid to the Kings Charge, their *Militia* & successe perswade them to it.

ſo deeply lock'd with themſelves in guilt and bloud, that they dare not leave them: I dare boldly affirme it, that many thouſands of our *Engliſh*, had never been ingulpfed in thoſe Rebellious wayes wherein they are, had they at firſt but been acquainted with the deviſes of Rebellious Heads; but now things are come to that height, that they know not how to diſingage themſelves, without a preſent ruine from them who have engaged them. But hence (I ſay) it plainly appeares to be no wonder, if the *Iriſh* Rebels did pretend the Kings Authority alſo, in the beginning of their accurſed undertaking, (though whether they did or no, I cannot tell, for I did not hear them;) only this I am ſure of, that they who publiſhed and printed thoſe reports in this Kingdome, did hope thereby to work (as indeed they did) a diſaffection in many people againſt their Soveraigne, that ſo themſelves might be ſtrengthned with their concurrence in their intended project againſt him, and all his friends that ſided with him; with whom I may affirme they have even dealt as the *Cyclops* in *Homer* did with *Ulyſſes* and his Aſſociates; who findeing no reaſon to miſuſe them, yet having a great deſire to feed upon them, would needs perſwade that they were Pyrats: So theſe not knowing any ſufficient reaſon to quarrell with the King and his friends, or to ſtir up the people againſt them; yet having a great hunger after the Authority, places, Rights, and profits which they poſſeſſed, they would needs perſwade they were *Popiſhly affected*, and were approving and conſenting to the *Iriſh Rebellion:* And becauſe the King would never be perſwaded (as the people were) to yeeld himſelfe guilty of thoſe evils and miſeries which (as themſelves quote his words) *He could never hear nam'd but with a bleeding heart*; therefore they are pleaſed here to adde and ſay, that *the King himſelfe has not appeared with an open face in the buſineſſe.*

But (*ſay they*) *now by Gods providence the traverſe curtaine is drawne, and the King writing to* Ormond *and the Queen, what they muſt not diſcloſe is preſented upon the ſtage.* Libell.

Their meaning is, that now the King is made to ſhew his face, whether he will or no, and to appeare (as they think) ſuch a one, as they have reported him: For thoſe ſecrets which he would have to be kept cloſe, (for feare they ſhould diſcover him) are

here presented to publik view, by the direction and Authority of his *Great Councell*, who in their *faithfulnesse* and *Loyalty* to him, have opened all unto the world, yea and set it forth with an additionall Advantage.

But (indeed) this act of theirs, speakes those men of that *Great Councell*, to have no great acquaintance with that Precept of Christ, *Do to others, as ye would have others do to you*; For certainly themselves have sometimes writ to their wives and friends such particulars, as they would not have all the world to know of: For though perhaps they may not be hurtfull rightly taken, yet (they'l say) ill constructions may be made of good meanings, or a good design may be obstructed, if the meanes intended for accomplishment be divulged, and therefore if they require secresie of those entrusted, they beleive they have reason for it, and no man ought to cavill at it; But the *King* it seemes (of all men) must not be allowed this Priviledge; he is here exclaimed upon, to be as culpable as they have voiced him, meerly for his requiring silence in a case of like nature. His experience had taught him too well, that they studied to crosse him in all he did, and to mistake him in all he said; yea, so they might prejudice him in his Affaires, and in his peoples hearts, they cared not to go in the way of perversnesse, which (as the Apostle saies) doth lead unto their own destruction: which to prevent if possible, He gives the *Queen* and *Ormond* this Caveat, not to disclose some particulars mentioned to them in his Letters. But (as the saying is) *no man can avoid his proper destiny*, for they being (as it seemes) ordained to stumble, *and made to be destroyed* (as S. *Peter* saies some be) shall not escape their meanes of ruine: these very *Papers* (notwithstanding the *Kings* care) shall miscarry, and fall into their hands; whereby is administred to them, an *occasion of falling*, and so of perishing in their own Corruptions by their evill speaking; and perversely interpreting the things they understand not. And themselves say, *there was a Providence in this*, which notwithstanding they seeme to blaspheme, by making it the Author of their Evills: *by Gods good providence* (say they.) *the traverse Curtaine is drawne*, yea but that, what ever the *King* would have *Ormond* and the *Queen* conceale, is presented upon the Stage together with their own malicious conceits upon the same; they entitle

title all to be the *Act of Gods Providence* (as if themselves had not had so much as a finger in the busines) but 'tis no marvail, that they, who begun their reproachfull *Prologue*, with an abusive mentioning of *Gods Mercies*; should also conclude the same with a speaking evilly of *Gods good Providence.*

Indeed I confesse there was a *Providence*, and a better *Providence* too, then they will acknowledge in their surprizall and publication of these Papers, for hereby 'tis come to passe, that they who before (*Lapwing*-like) cryed furthest off from their own nest, are detected and discovered. They who formerly (*Janus*-like) looked two wayes, are made to have but one face. They who pretended love and Loyalty to their Soveraigne, are unmuffled, and have *the traverse Curtaine so drawn* from before them, that their malice and hypocrisie is presented upon the Stage, and made transparent to every Eye: insomuch that those people, who did before by their meanes, *transire ab ignorantia ad prejudicium*, leap from ignorance to prejudicate opinion of their King; without taking a good Judgement in the way; have now gained, such a full view of the Hearts and true dispositions of their seducers, that they may conclude of them, as *Thomas Whittle* the Martyr, did of the Enemies of his daies: *That in them appeareth so lively, the very image and shape of Satan, that a man (if it were no prejudice to Gods Word) might well affirme them to be Devills incarnate:* Which very thing also, that little of theirs which followes, doth seem further yet to evidence, 'tis their Conclusion, and in these words. Fox Martyr.

God grant that the drawing of this Curtain may be so fatall to Popery, & Antichristian Heresie here now, as the rending of the vaile was to the Jewish Ceremonies in Judea, *at the Expiration of our Saviour.* Libell.

That which they here call *Popery*, and *Antichristian Heresie*, can be no other then the true Protestant Christian Religion, for that only was it, which was here established, which the King professeth and maintaineth, and which themselves were formerly of, (as they pretended) to the same now, under those odious names of *Popery* and *Antichristian Heresie*, they wish such a finall conclusion, as the *Jewish* Ceremonies had, (which were never to endure but for a season:) and according to their wish, hath their endeavours been, even quite to ruinate and destroy the

ſame, which in a great meaſure they have already effected, as to wofull experience is too manifeſt; and to bring this their wicked work to a more ſpeedy end, they have by theſe their ſcandalous notes endeavoured to blaſt the honour and dignity of that Prince, who hath been, and is, the chiefeſt defender of it under Heaven: and the Publication of them they call *the drawing of the Curtaine*, which they are bold to ask Gods bleſſing upon, that the ſame (through his help) may be as fatall a fore-runner of the ruine of *verity*, (which themſelves only call *Antichriſtian Hereſie*) as *the rending of the vaile was to the Jewiſh Ceremonies*: they would have this Act of theirs as affectuall to the one, as that of our Saviours expiration was to the other: and this time of their owne breathing, to be of like account with that of our Saviours expiring: now what may be thought (at the preſent) of theſe men, let all that have reaſon and Conſcience Judge. Ile conclude with a prayer too; and it ſhall be this. "God grant that this my "drawing the Curtain from the faces of theſe Libellers, may not "only prove fatall to all Hypocriſie, Rebellion, and Antichriſtian "diſloyalty: but alſo inſtrumentall to work ſuch a ſhame of "themſelves in the hearts of theſe very men, and of their Ma-"ſters at *Weſtminſter*, that they may look with better eyes then "ever yet they have done, upon *Charles* their Soveraign, whoſe "honour they have pierced; and may have better breathings then "ever they have had, after Chriſt their Saviour, whoſe Goſpel "they have ſcandalized. *Amen.*

SECT. XX.

What good uſe might have been made of theſe Letters. Of the faults laid unto the Queenes Charge, ſpecially in loving her Husband.

§. 1. I Have done with their Prologue to the Kings Letters, and in a manner with their Annotations upon them too, which (for the moſt part) containe but the ſame over againe, with the mixture of more malice, therefore in examining the one, I have alſo in a ſort diſpatched the other. Nor doe I love any more then needs

needs must, to busie my selfe in repetitions.

There are (I confesse) a few particulars in these their Annotations, which (as I remember) have not been touched upon, in the discussion of the former Generall; these I shall cull out, and only shew them (which will be enough) and so leave them to the world to be judged of. They begin at the end of the Kings Papers, their Observations thus.

Much use may be made of these Precedent Papers, and many things therein will appear very worthy our notice. Libell.

In which they speak truth, and had not themselves been of too *spiderous* a nature, they might have made much good use of them indeed; and have noted from them, such dexterity of understanding; such undantednesse of resolution; such fortitude of spirit in adversity; such conjugall faith and affections; such paternall care and pitty to his people, and such true Christian patience and piety to be in their Soveraigne; as cannot be altogether Paralell'd at this day, in any Prince of Christendome. In a word, these Papers speak our King to be compleatly a Councellour, a Souldier, a Gentleman, and a Scholler, and had he but trusted to himself more, and lesse to the advice of others, in the management of his Affaires; thousands of his Subjects from these his Letters, are most confident, that his enemies had not now been triumphant.

But the notice of such mattters, serveth not the turnes of these men, nor can their coloured eyes, see any thing of this nature in these *Letters*; faults and errors, only are thought worthy their observance, of which they fancy, they have espied great plenty, in the King and Queen both.

The Queens faults, though (for shew sake) they have branched them out into many particulars, may all be reduced to one, and that is *Loving of her Husband.* Indeed they begin their Complaints against Her, with saying, *She is implacable to our Religion, Nation, Government*, but they can instance neither in word or action, to make the same appear conjecturall; only they tell us afterward, *of her great care, that our Bishops be provided for*, (and the blessing of God be upon her for it:) they hope that people doe still beleeve, that Bishops were enemies to all good, and therefore if the Queen doth but manifest any respect to them, in

their

their preſent affliction and perſecution, it doth ſufficiently ſpeak her *implacableneſſe to our Religion, Nation, Government.* Well, I wiſh with my ſoul, that the *men of Weſtminſter* had proved themſelves no worſe affected, to our Religion, Nation, and Government, then the Queen hath done; for then I am ſure, they had all ſtill been in a moſt flouriſhing and happy Condition. But the Queen being the Kings Wife, muſt help to bear her Husbands Burden of blame as well as Sorrow; even as it ſhall pleaſe theſe His vaſſalls to caſt it on Her.

Indeed they tell us alſo afterward, out of *Paper* 27. that *the Queen deſires the disbanding of the Parliament:* in which perhaps they would have her thought an Enemy to our *Religion, Nation, Government:* But we ſhall firſt read Her words, and then we may judge whether they import ſuch an interpretation: the Queen writing to the King from *York* ſaith: *I underſtand to day from* London, *that they will have no ceſſation, and that they treat at the beginning of the two firſt Articles, and afterward of the disbanding of the Army; certainly I wiſh a peace more then any, and that with greater reaſon, but I would the disbanding of the perpetuall Parliament firſt; and, certainly the reſt will be eaſily afterwards: I doe not ſay this of mine own head alone, for generally thoſe that are for you, and againſt you in this Country wiſh an end of it.* Theſe be the Queenes words entirely. She deſires a peace more then any, and in order to that, ſhe wiſheth a disbanding of the perpetuall Parliament, becauſe otherwiſe, peace is never likely to be had; and this is not the judgement of herſelfe alone, but of all in generall: that are both for and againſt the King, in that Country: wherefore if this be an Argument of the Queenes enmity againſt our *Religion, Nation, Government*, then all thoſe that are both for, and againſt the King, in that County of *York-ſhire* are Enemies as well as ſhe, becauſe they joyne with her in wiſhing an end to the Warre, and reſtoration of peace unto the Kingdome.

But (by the way) I wonder why they ſhould Tax the Queen with *implacableneſſe* to our *Government?* is not *that* of our nation *Monarchiall*, and *that* of our Church Epiſcopall? and her Husband the Head and upholder of both? can the Queen then be beleeved to be diſaffected to either of theſe? the men (doubtleſſe)

leſſe) have loſt their ſenſes, together with their Loyalty.

* Concerning her Majeſties affection to our *Religion* and *Nation*, let me be bold (though one of the meaneſt) upon this occaſion, to give a Teſtimony unto my Country-men, from mine own experience: Thoſe Engliſh Proteſtants who have been in *France*, in theſe times of perſecution, cannot but witneſſe the ſame with me: and ſay, That the Queen hath been to the uttermoſt of her power, a moſt tender carefull nurſing Mother, both to our *Religion* and *Nation*, in that her Native Kingdome; for by her ſole meanes and great induſtry, we had places allowed us, to meet together to ſerve God in (even publickly) after the Engliſh manner, in each of which, Gods Word was faithfully Preached on the Lords Day, and truly read, together with Divine Service twice a day throughout the week; wherunto ſhe was careful that her own Servants of our Nation and Religion (whereof ſhe hath many) ſhould duly and conſtantly reſort; which great priviledge and favour to us, was looked on with much regret and ſpleen by ſome Jeſuited Papiſts, who wickedly reproached Her Majeſty for the ſame, exclaiming upon her for a *Lutheran*, and a *Proteſtant*, even becauſe ſhe had manifeſted ſuch love to our *Nation* and *Religion*, in providing for us theſe Sinagogues: which rebukes and reproaches ſhe (good Princeſſe) was content for our ſakes, to bear with meekneſſe and patience; undoubtedly it may be eaſily believed from this ſweetneſſe and goodneſſe of her nature, (after her receipt of ſo many abuſes from ſome amongſt us) that had our deportments towards her been ſuch as our *Religion* commandeth, ſhe might ere this, in all probabilities have preferred the ſame before her own; even as ſhe hath done our Nation; many have heard her at a wel furniſhed Table ſay, *one of theſe Diſhes in* England, *with my Huſband and Children (might I but enjoy it there in peace) would pleaſe me better, and be ſweeter to me, then all this plenty in this place.* So great is her affection to our Nation; (whoſe great ingratitude and unkindneſſe to her, ſo unbecoming the Goſpel, the Lord pardon.)

* This particular digreſſion was inſerted from my own obſervance of her Majeſties goodneſſe in *France*.

Let the Reader pardon this digreſſion: her Majeſties wronged Innocence, and the truth did extort it from me: I return now to her Accuſers: from whom I learn,

That her Majesties main and proper fault is *Loving her Husband*, and this (I confesse) they Evidence at large, from many quotatious out of her several Letters, as first (they say) *she performs the office of a Resident for him in* France, *and is restlesse even to the neglect of her own health, to assist him* (against them his Enemies.) 2. *She vows* (they say) *to die by famine, rather then fail him, in her faithful endevours.* 3. *She confines not her Agency to* France, *but sollicites other Princes also for shipping in his aid.* 4. *She sends Armes into* Scotland *to Mountrosse*; and many such like particulars they alleage, which doth abundantly evidence this her fault *of loving her Husband:* Nay, and the most heinous matter of all is the Counsels which she gives him, namely, *to be suspicious in his Treaties with them* (who have deceived him so much already) *to take heed of his own safety amongst them; and not to think himself safe any longer, then he defends his friends that have served him:* for which they quote, *Pap.* 31. these they call *Counsels of very pernicious Consequence*, of which nature also, is that manifestation of her Judgment, that *peace cannot be safe to the King, without a Regiment for his Guard, (a la mode de France)* (say they) they might as wel have said, *a la mode du Parliament*; and of all this, they alleage their punctual proofs out of these Letters: wherefore 'tis very plain, that the Queen is guilty of a most dear and tender affection to the King her Husband, and in order to him, she desires the welfare of all his friends: and for this cause, is deemed by these men, a fit object of abuse and hatred.

But truly, if I did not evidently see them to be given up to blindnesse of mind, by reason of that malice which is in them; I should much admire, at their folly in these their exceptions, against the Queen. I dare say, that *Henry Burtons* Wife, or *John Bastwicks* Wife, might have done ful as much for their husbands, when time was, (had they bin in a like capacity) and bin no whit blamed by these men for the same: Nay, they should have been commended rather for such Testimonies of their faithfulnesse and affection. O but the *Queens* fortune is to be the *Kings* Wife, and therefore she must not look to find such grace and favour in the eyes of these jolly men; as to have that in her not censured for a *fault*, which in mean women is entitled *virtue*.

Nay,

Nay, I am further confident, that if this truly royal *Mary*, Wife to our Soveraign *Charls*, had like that Queen *Isabella*, wife to our *Edward* the 2d. joyned issue with some of the Enemies against the King her Husband, she should have bin in as high account with these, as that other was with the *Rebels* of those days: her difference in Religion should have bred no dis-affection at all in them towards her; for 'tis not so much an unity in *that* which they desire and aime at, (as to all is plainly apparent, from that multiplicity of Religions allowed amongst them) if there be but a facile community another way, in things more sensible: it wil abundantly serve the turn, to give satisfaction to these *blessed Reformers*.

But becaus the Queen is *Chara fidaq; marito*, dear and faithful to her Lord and Husband: therefore must she be exclaimed upon, and hated; yea, hunted and forced out of the Kingdom, by certain wise and wel-bred Gentlemen, (as they would be accounted) that rule the rost at *Westminster*: who, if they could but lay hands upon her, would also murder her, for with open mouth they have charged her already with no less then *Treason*, (*Treason* against the *New-state* forsooth) even for her affectionate adherence, unto the King her Husband, in these times of his affliction. Observe it (I beseech you) and consider well of it, O all ye Princes and Nobles of the world, and all you that are true Gentlemen of what Nation and Kingdome soever, and say, whether you ever read or heard of the like! Behold, here a most Royall Lady, of most noble and high Vertues, and incomparable parts; *Great Henries* Daughter, Sister to the late *French King*, and Aunt unto the present, and *Queen of England*, who hath been defamed, sclandered, reviled, railed upon, shot at, persecuted, and driven to banishment; brought upon the publick Stage for a Traitour, condemned and threatned with death, and forced to fly into other Countries, to preserve her selfe in being, (like that *woman* in the *Revelation*, from the face of the *Dragon*) and all this onely for her faithfulnesse and loyal affections to her Husband in his distresse: consider of this thing I beseech you, and speak your minds.

And you my Country-men of *England* in general, examine your thoughts, and then say, *Hoccine est Humanum factum aut*

inceptum? Is there any Generosity, nay, any Humanity in such dealings? Can you imagine that such demeanours towards such a personage, wil be ever chronicled to our Nations praise, or read by posterity with approbation? Was ever such harsh, and hellish usage offered by the hands of *English* men before now, to a daughter of *France? Duke Reiners* Daughter, (Wife to that good, though most unfortunate King *Henry* the 6.) was used much better by *Richard* the third, she had no such despights offered to her person, because a woman, and though she brought much forrein aid into the Kingdome, yet was she not (as I read) ever accused of Treason for the same; she was rather interpreted to have done thereby, her proper duty to her Husband: no man (I am sure) can say that our *Protestant Religion* allows of this behaviour; or that our holy *Mother Church*, did ever feed any of her Children with such nourishment, as should cause them to break out into such exorbitancies; Her milk was alwaies seasoned with the Doctrines of Humility, Reverence, Civility, Gentlenesse, Affability, and gratiousnesse of conversation to people of all sorts, even to inferiours and to enemies. Much more to superiours and to friends.

Surely if this our (once most generous and courteous) Nation, had not now (in too great a measure) layed aside common Humanity, as well as grace: were there but this one reason, which I shall name, it would be abundantly enough, to make this *Queen* most dear and precious in all our apprehensions, *scil.* for that she hath been, *tam partu potens, & utero toties enixa gravi pignora pacis*, she hath so highly enriched this Kingdome from her fruitful and chast womb, with so many sweet and Royal pledges of future happinesse, as few *Queens* before her have done ever the like. But O my dear Country, thou art fallen, thou art fallen from thine ancient glory; for thou hast brought forth in this thine unhappy Age, a generation of vipers, who have laboured to destroy both *Religion* and good *manners* in thee, and by whose operation *Stigii profundi claustra & obscuri specus laxantur*, Hels own self is broak loose into thee: The Lord in mercy yet once again vouchsafe a gracious look upon thee.

But (by the way) who can choose but admire the strength of malice? because these men themselves do hate the *King*, they cannot

cannot abide that so much as his *Queen* should love him: they have robbed him of the hearts of his *People*; the Comforts of his *Crown*, and it grieves them they cannot alienate from him the Affections of his *Wife*, the comforts of his bosome; they grutch him the enjoyment of her love at a distance. How have they by their spightfull promulgation of the 34 *Paper*, (which was written twenty years before, and no whit concerneth them at all) endevoured to work in her, an alienation from him: and by that they say upon *Pap.* 11. to weaken the duty of his Son towards him: but praised be the majesty of Heaven for it; those that are most neerly his own, cannot be loosened from him: though of all Princes he is most unhappy, in *too many* of his people, yet is he most blessed of all men, in his *Wife* and *Progeny*: never had *Husband* a more loving *Spouse*; never had *Parent* more sweet conditioned and respectfull *Children*, then our Soveraign hath of the *Prince* of *Wales*, and * *Duke* of *York*; and as our prayers, so our hopes are, that Gods grace wil so preserve and keep those other Princes, whom the Rebels have got into their bondage, that not all the temptations they can use, shall ever make them decline from duty.

* This was written when the Duke of *Yorke* was either in *Oxford*, or supposed to be there.

But further, (as if there were no cause of fear at all on her part) they tax the *Queen* for being *jealous of her Husbands safety*, if He should venture himself to go amongst them: Truly considering the spirit they are of, if She should, in her tenderness fear, they might entertain him, *Thyestæis dapibus*, seeing they have wherewithall to do it, I should not think Her worthy to be blamed: which thing how horrid and incredible so ever, the hear-say of, may seem to people, before it is done; yet should the same be acted by Order from the *Lower House*, and Voted meet in that manner to torment the King: many of the Vulgar are in such a Captivity of Judgement to them, that they would quickly cry it up for a most remarkable and comely Act of Justice.

And let Reason speak in the *Queens* case; She hath had ample experience of their inveterate malice against her Husband; full Testimonies of their bloudy dispositions, both against him, and her self: besides her own Father was Murdered by an Assassinate of theirs, who hold the Principle of King-killing, as these

men do: May not she therfore being a tender Lady, and ful of affections be excused by all men, if she fears the like may befall her Husband? and for prevention thereof, desireth he should have a Regiment for his Guard, (which themselves onely interpret should be, *a la mode de France*. Yea,* and why may he not have a Regiment of Scots, for his Guard *a la mode France?* (the Scots are his Country-men) to defend him from them and their Assassinates, who have Authorized this Pamphlet against him, for the ends aforesaid.

* It was generally believed when this was inserted that the Kings trusting the Scots with his Person could not possibly but make them ashamed to prove unfaithful, but their late Act hath given all men to understand, that though *Judas* (for the love of money) may keep touch with the Pharisees, yet he is no fit or safe man, to be of the Guard unto his Master.

But to conclude this particular; let these virulent men speak their pleasure against the *Queen*: I hope (by this time) the world hath sufficient knowledge of them to her Honour; she being the object of their Hate, cannot but be a Map of goodnesse.

"And most Noble Queen, (if one of the meanest, and most "obscure of your Majesties subjects, may presume to speak to so "great a Princesse) let me assure your Highnesse; however these "English *Catalines* have censured your virtues, and abused you "for them: yet there be many thousands of true Protestant Eng-"lish hearts, who (according as our Religion teacheth) have you "in the most high esteem of all earthly women, for your tender "Care, and constant fastnesse to our Soveraign, in these times of "trouble; your zealous endevours to assist him, hath so increased "the flame of our Loyal affections towards you, that we are con-"fident the whole *floud of waters which the many-headed Dragon "throws out of his mouth*, shal never be able to extinguish it in us: "Yea, and by the strength of that grace, which our holy Religion "hath wrought in us, we shal never cease night and day, to make "you the special subject of our prayers, until we see you restored "with honour to your Throne amongst us; or hear that you are "advanced with glory to your seat in Heaven: And let your ex-"cellent goodnesse (I beseech you) pardon your Vassal this great "boldnesse.

SECT.

SECT. XXI.

Of the Kings fault in loving his Wife: The manifeſt and malicious falſifications and perverſions of divers of the Kings expreſſions to his Queen noted.

THus have I examined the *Queens* faults; and (notwithſtanding the ponderous aggravations, which theſe enemies of Honour and virtuous Ladies, do ſet them forth withall) have found them light and eaſie: I come now to ſee what they ſay further againſt the *King*, whom they do accuſe in the firſt place, *for loving his Wife again*; as wel (it ſhould ſeem) as ſhe loves him. It is manifeſt that (notwithſtanding their late extraordinary great ſucceſſe) theſe mens hearts are not yet freed from *jealouſies and fears*: they are ſuſpicious ſtil of Conſpiracies; yea, that the *King* and *Queen* have entred into a Covenant to love each other, for to ſpight them, in giving them a good Example in caſes of like Nature.

They tel us, that *He communicates his thoughts and affairs unto Her*, and though She be the weaker ſex, yet he makes her privy to his ſecrets, and takes adviſe and counſel from her; yea, and more then this they ſay, *He profeſſes to prefer Her health before His worldly affairs*, for which they bid us ſee *Paper* 14. which we have done, and the world ſhall hear what we have there ſeen. That Letter was written by his Majeſty to the *Queen*, January 8. 1645. immediately after his taking of *Leiceſter*, wherein he hath only (to this purpoſe) theſe words,

I *Muſt tel thee, that 'tis thy Letter by* Fitz Williams *aſſuring me of thy perfect recovery, with thy wonted kindneſſe, which makes me capable of taking contentment in theſe good ſucceſſes: for as divers men, propoſe ſeveral recompenſes for themſelves, for their pains and hazard in this Rebellion: So thy company is the only reward I expect and wiſh for.*

Theſe

These two last lines were scraped by *Miles Corbet* the Examiner, for the *Printer* to put into a different Character, that the Reader might the better observe, the Kings fault in them: But fearing the dulnesse of mens Capacities, (if let alone to themselves) these quick-scented *Note-mongers* have put too their helping hand, and Collected from them, that *the King professes to prefer the Queens Health, before the Exigence, and importance of his own publick Affaires*; and they hope that people will from hence believe, that he prefers his private Affections to his Wife, before the care of the whole Common-wealth; and therefore will judge it very fit, that he be not onely put by his Office, (for that he is already by his new Masters at *Westminster*) but also kept out for ever, and never trusted more, with any Affaires of importancy.

And further they accuse him, for *avowing Constancy to his Wife, and* (as they expresse it) *to Her grounds and documents:* which they would have the Reader apprehend to be, to whatsoever the Queen had already, or hereafter should propound unto him, concerning Religion, and the Government of the Common-wealth: to which purpose also, they say; that *His Counsels are wholly managed by the Queen, though She be of the weaker Sex, born an Alien, bred up in a contrary Religion; yet nothing, great or small* (say they) *is transacted without her privity and Consent.* And for this they quote *Paper* 38. by all which it is apparent, they would have it believed, that as divers mens *Wives,* (being of Masterly dispositions) do take upon them, to command their *Husbands,* so the Queen doth take it upon her, to rule the King, and all his Affaires: and as many men have submitted themselves to their *Wives* yoake, so hath the King yeilded up himself to his Queens direction: and therefore they hope that people have wit enough, to conclude from hence; that it is not fit the Government of this Church and Kingdom, should remain in such *hands* as heretofore; but rather in the *hands* of his *Great and Wise Counsel,* who are men, all of this Nation, and bred up in the Protestant Religion, and so fitter in all respects, then the *Queen* is, *Who is one of the weaker sex, born an Alien, and bred up in a contrary Religion.*

This mischievous suggestion, (if swallowed for a truth) may be of dangerous consequent: and therefore I hold it necessary, to shew

shew the falsity of it, which I shall plainly do, both from these letters which these Calumniators have published for their own pernitious purpose, and also from their own very words and confessions in another place of these their Annotations.

1. The *Queen* is far from that disposition, to take upon Her to rule Her Husband, wholly, and in all things, (as they would have it beleeved:) for the direct Contrary is most apparent in *Paper* 29. where She submits Her self, wholly to His direction, and desires Him to send Her His commands, concerning a particular business, that She was requested to write about, affirming that She neither would, nor durst, do any thing in it without His direction: Her words are these.

I thought it to be a matter of so great ingagement, that I dare not do it, without your Commnad; therefore if it please you, that I should do so, send me what you would have me write, that I may not doe more then what yeu appoint.

Had She been of such an imperious spirit, towards Her Husband, as these Her back-friends report Her, and would have Her supposed, surely, She had never writ, so like an obedient Wife for His Commands, and particular directions: Thus the Queen is cleared.

Secondly, Neither is the *King*, (as they suggest) of so subjective a Nature, as to submit His affaires wholly to His *Wives* guidance, (were She, as She is not, ambitious of the same) He is more a man, then to forget himself to be an Husband; if the 34. *Paper* be observed, it will be clearly Evident, that the King was never so weakly uxorious, no not the first year of His marriage, (when in most men affection prevaileth over judgement) as to lose any whit of His Husbandly Authority in matters of Houshold Government, He would not consent to any thing, (though of private concernment) which was either unfit for Her as a *Wife* to undertake, or for himself, as an *Husband* to permit: and is there any liklyhood, He should now have submitted all His publick Affaires, and Kingly Councells, wholly to Her managemeet, and disposall? no man of wisdome or reason can beleeve it.

If that which is intimated in the ſaid Letter concerning the Queens diſpoſition, when She was young, and yet unacquainted with Her *Husbands* inſtructions, be compared with Her preſent dependance upon his Commands (already proved) and that abundant readineſſe now in Her, to do Him ſervice, (which theſe men ſo tax and blame Her for:) there will appeare to every Eye, not onely the Kings *Pious diſcretion*, and the Queens *Godly obedience*, but alſo Gods *gratious bleſſing*, of his endeavours upon Her ſpirit: and doubtleſſe this inward benefit received from him, is a ground of Her more ſtrong, and fervent affection towards him: and makes Her reſolve, rather *to neglect her own health, yea to die by Famine*, then to be failing in Her Negotiations for Him.

A full compliance in all things, but rarely found, between man and wife at their firſt meeting; nor is the ſame ſo perfectly effected afterward, in many perſons, as is evident to be in this Royall paire; for either the Husband wants that *Wiſdome* and *care* to work it, which the King had; or the Wife that *goodneſſe* of diſpoſition to be wrought upon, as was in the Queen: I could name ſome Lords and Gentlemen too, amongſt the Kings enemies, who were never ſo notable for wit or honeſty, as to ſeek their Wives Conformity in this Chriſtian way, as their Prince hath done: But I ſpare them now, and return to the thing in hand.

It is probable (at leaſt) by this time, that the Kings Councels, rule the Queen, and not the Queens Him: (as theſe ſlanderers ſay) but to put the matter quite out of doubt; let us liſten to what theſe very men ſay themſelves, to this purpoſe, in the next *Page*, where among other railing expreſſions againſt the King, (forgetting what they had ſaid before) they affirm, that *as He ſurpaſſeth the Queen in Acts of Hoſtility, ſo in the way of managing the ſame*, ſcil. *with more cloſe and deep ſecreſie*: and a little after they tell us, that *He urgeth the Queen to make perſonall friendſhip, with the Queen of France*, (they do not like the word friendſhip) and (ſay they) *He doth furniſh the Queen, with dexterous pollicies, and Arguments to work upon the Miniſters of State in France*: All which, (as I apprehend) puts the plain lie, upon that their former Charge, which they had took ſuch paines about to collect from the fifth and 38. Papers, which now alſo, wee will

will looke into, for the further manifestation of their Honestie.

The fifth *Paper*, (from whence they collect, that the King *vows Constancy to the Queens grounds and documents*) was written *Jan.* 2. 1645. when there was a way making for the Treaty at *Uxbridge*; And a Rumor of somewhat the King would do, had beed presented to the Queen (as appears by the Letter) in the uglyest form, which also Her love to Her Husband might make more affrightfull, (perhaps it was that, He would trust his person among them.) But what ever it was, it seemes the Queen had writ thereof unto the King, in Her former Letter, and receives his Answer in these words.

IF thou hast not Patience to forbeare judging harshly of my Actions, before thou heareſt the reasons of them, from me, thou mayest be often subject to be doubly vexed, first with slanders, then with having given too much eare unto them: To conclude, esteeme Me as thou findest Me, constant to those grounds, thou leftest Me withall.

Now from hence they gather, that *The King vowes Constancy to the Queens grounds and documents:* as if at Her going away, She had left certain Grounds and Documents, as rules of direction, for the King to go by: whereas the words are not, *to the Grounds Thou leftst With Me,* (as then they ought to have been;) but *to those Thou leftst Me withall*, that is, which I had formerly resolved upon, thou shalt finde me constant in my ways and purposes: I am still the same I was, when thou leftst Mee, and thou shalt never find Me swarving from the Grounds of Conscience, Justice, and Honour, which Thou knowest Me to be balanced withall. Let the world now judge of the Honesty and truth of these observatours, by this their manifest forgery; and of the Honour which the Parliament have purchased to themselves, in publishing this Observation *by Speciall Order.*

The 38. *Paper*, (from whence they conclude, that *the Kings Councels are Wholly managed by the Queen, and nothing small or great is transact without her privity and consent*) begins thus.

Deare Heart,

I Never till now knew the good of Ignorance, for I did not know, the danger thou wert in by the Storme, before I had an assurance of Thy happy escape.----- I think it not the least of my misfortunes, that for my sake Thou hast run so much Hazard, in which thou hast expressed so much Love to Me, that I confesse it is impossible to repay by any thing, I can doe, much lesse by words, but my Heart being full of Affections to Thee, admiration of Thee, and impatient passion of Gratitude to Thee, I could not but say something, leaving the rest to be read by Thee out of thine owne Noble Heart.

By which words (we see) that the Letter was writ to the Queen, after She had lately been in a great danger by Sea, even to the hazard of Her life, for the Kings sake: and had thereby, as also by Her discreet and faithfull management of affaires for Him beyond the Seas, given the largest testimonies of Her true Affection, as in his judgement could possibly be given. Now (therefore) if in his *Passion of Gratitude*, (to use his own phrase) he had professed to make Her of His Councell in all His Affaires; yea and that He would thenceforth, think it a wrong to Her, to do any thing without Her: I beleeve it would have been, (with men not disposed to quarrell) a very excusable errour. Some more expressions then ordinary, or Conjugall indulgence are allowable to any wife, after so great an affright, and danger, (as must needs be supposed the Queen was in) to revive and lighten Her Spirit again: But to a Queen, to a Kings daughter, to a Lady of such splendour and parts; that had run so great an Hazard, as a greater could not be imagined, for the love of Her Husband: what wel-bred Gentleman under the Sun, but will blush to say, that any expression of esteem, can be too Honourable, or too High to be used unto Her?

But if we look further yet into the *Paper*, unto the words which they ground their observation upon; we shall find them uttered upon another particular occasion: for when His Majestie had

had testified his joy, in gratulating His Queens deliverance, He discourseth to Her of another matter, scil. *of His being persecuted* (it is his own word) *for places with importunity of suitors*, whereby He was put to a kind of distresse, for an evasion, that he might not (if possible) offend any, by granting to some, what others also gaped after: (for, alas, such hath been the Condition of our good King, that He hath been forced to feare to offend: and such hath been his infelicity, that too many of those that served him, did more seek themselves then him, *proposing*, (as himself saies in another place) *severall recompences to themselves, for their paines and Hazard in this Rebellion*, and if to one was granted, what others expected, and sued for, these being frustrate of their expectations, conceiving themselves slighted, have grown sullen upon it, and no more service would they do; Nay peradventure dis-service rather, to revenge themselves upon him: and happy had it been if all Suitors for places, had been discarded, at their first appearance: For doubtlesse those of best desert, and most faithfulnesse, have had more modesty and wisdome, then to persecute and torment the King with any such selvish motions, in these times of distraction, as might any way tend to his disadvantage: But the King tells the Queen in that his Letter of those his straits, and how he delivered himselfe: *I answered*, (saies he) *that having professed to have thy advise, it were a Wrong to thee, to do any thing before I had it.* This is all; yet from hence these nimble-witted, spacious conceited fellows, make shift to collect all this long matter, and that plainly too, (as they think:) *It is plain* (say they) *here, that the Kings Councels, are wholly* (or altogether) *managed by the Queen, though She be of the weaker Sex, born an Alien, bred up in a contrary Religion, yet nothing great or small is transacted without Her privity, and consent, and for this see Paper* 38. Truly (I hope) all the world sees, that this adds but little more to the credit of the Authorizers of this Pamphlet, then the former observation did. And thus have I also discovered the vanity of their exceptions against the King, for his loving the Queen.

Sect. XXII.

Of the Kings fault in labouring to uphold Monarchy. His ſoliciting the King of Denmark *to this purpoſe, no whit Contradictive, to his former reſolutions of not calling in forrein aid.*

ANother Grand particular (beſide this) they have againſt Him, and that is, His imploying *Collonell Cockram*, to ſolicite the King of *Denmarkes* aſſiſtance: Whence they Conclnde thus, *He makes not onely Papiſts our Enemies for Religion ſake, but all Princes (though Proteſtants) for Monarchy ſake.* From whence all people muſt learne and beleeve three things.

1. That 'tis *onely Religion*, and nothing but their Religion, which the King doth oppoſe theſe men for; yea, and for their *pure Religion* it is, that he makes Papiſts their Enemies.

2. That 'tis an heinous crime, and ſin in the King, to endeavour to maintain *Monarchy*; or to ſolicite any Princes, though Proteſtants, and of his owne neareſt bloud and Alliance beſide, to aide him therein.

3. That all Princes are contained, and incſuded in the King of *Denmarke*, for in the Kings ſoliciting him, he ſolicites all them: Whence by the way, we may alſo obſerve; how provident theſe times are, in providing for the credit of their future Clergy: for 'tis (doubtleſſe) for their ſakes, that an Argument *à ſingularibus ad univerſalia*, is here (amongſt other like ſtuffe) made paſſable and good, by Authority and *ſpeciall Order of Parliament.*

Concerning the *Religion* of theſe men, it hath been made apparent already, that the fruits and effects of it, ſpeake it to be ſuch a one, as deſerves the hatred of all men, though it cannot under any proper name be the object of the Kings *oppoſition*; for no man can directly ſay what it is; themſelves are not yet reſolved upon

upon it, nor what to call it; But whatever is the ground of the Kings oppoſing them, 'tis evident that the Cauſe of their reſiſting him, (which I hope all Chriſtian Princes will take ſpeciall notice of) is for *Monarchy* ſake, he would maintaine *Monarchy*; He will not tamely admit the downfall of *Monarchy*, in this noble Kingdome; which theſe men (as appears by their owne words) would faine effect, and therefore they thus perſecute him, and exclaim upon him: nor are they either aſhamed or affraid to intimate the ſame to the whole world; let all the *Monarchs* of the Earth, take it as an open defyance if they pleaſe, they thinke themſelves able to grapple with them all, yea, they and their faction, (where ere they prevaile) are reſolved not to leave a *Monarch* ſtanding.

I deſire of all you, His Majeſties Subjects of *Great Brittain* and *Ireland*, who have unfortunately been ſeduced by this faction, but to obſerve well this diſcovery which themſelves have made (by this paſſage) of their own intentions: they have told you oft, and perhaps may tell you againe, by ſome impudent ſpeech or declaration, that *they intend ſtill to maintaine true Religion, and Monarchy in this Kingdome, to have a King over them, and that they be only ill tongues & Enemies to Parliaments, that ſay otherwiſe, &c.* But I beſeech you, beleeve not a word they ſay to this purpoſe, for God hath here made their owne tongues and pens to betray their Hearts for your ſakes, that you might ſpeedily withdraw your ſelves, from their ſeduction; and not be their Inſtruments to embrew your hands in the bloud of your Soveraigne; and to take from him, his Inheritance, who hath alway defended you in yours, with peace and plenty; till by their fraud and violence, he was diſabled, and how have you enjoyed your ſelves, and comforts ſince, let your experience ſpeak it to your owne Hearts. Be you aſſured (from what you have felt) that *Monarchy* is the Protection of this Nation, and of you the good people in it: call but to minde the daies paſt, when a *Monarch* only had the *Militia* in his diſpoſing, *quam placide potens domi-nuſque vitæ*, how pleaſingly powerfull was he in the uſe of it? with what innocent hands did he ſway the Scepter? How unbloudy was his whole raigne? How tender and ſparing of the lives of his Subjects? *Populus iſte non bella norat, non tubæ fremitus truces*,

truces, non arma gentes cingeres assuerant suas muris nec urbes, we knew not what Warres or Alarums meant, nor did we need weapons to protect our selves, nor Walls to defend our Cities, *pervium cunctis iter*, every man might travaile safely, *& communis usus omnium rerum fuit*, there was a common use of all Common blessings, yea, and every man beside without disturbance, enjoyed the comfort of his own Labours.

But since *Monarchiall* Government hath been obscured by these mens introduction of themselves, upon the Stage of Action, what hath been in practise amongst us, but all kind of Oppression, Tyranny, Injustice and Villany? whereof I heartily wish that your Experience did need my further information; wherefore I pray take speciall notice of this passage, 'tis published you see, to the world *by Authority of Parliament*, yea, *by their speciall Order*, and therefore you have reason to beleeve it, to be the true intent of their Hearts: and the rather, because 'tis so agreeable to all their Actions; (yea, though the contrary should be told you hereafter by the same Authority.)

Be it known (I say) unto you all, and remember it well, the end of all these warres and fightings against the King, is *to destroy Monarchy* in this Kingdome, and to keepe you the free-borne Subjects of it, in this turbulent, slavish, and underly condition whereunto a few of your Tyrannicall fellow-Subjects have already brought you: they tell you sometimes, that 'tis the *Militia* of the Kingdome onely, which they would have settled in good hands, and the King shall be King still; but your experience have taught you, that no *hands* are so *good* as his; neither can the Kings bare Title be able to defend you in your possession. They tell you that they will defend you; but you have payed for so much wit, as to judge of what you *shall* have, by what you *have* had already from them: therefore as *no man having tasted old wine, straightway desireth new, (viz.* if he be also acquainted with the relish of the new) *for he saies the Old is better*; so you having had a sufficient tast of both Governments, the *Monarchicall*, and the other new one (which we cannot yet tell by what name to call) have no reason by any meanes, to allow of *this*, since you are so sure that *the old is better*. In a word, let this Conclusion be rooted in your Hearts, which experience hath

hath in part confirmed unto your ſenſes, that as the *Moone* and *Starres* would fall infinitly ſhort of that bright Luſtre, which now they have, if the *Sunne* were ſtripped of his abundant ſhining; ſo take from the *King*, his Royall Prerogative, let him be as a *King* and *no King*, and all the people great and ſmall will quickly feel, that from his flouriſhing Condition proceeded all their happineſſe.

I ſhall not here need to ſpend time in ſhewing the Excellency of *Monarchy* above all other Governments, and the fitneſſe of it for this Nation; abler Pens have done that abundantly, ſince the beginning of this unreaſonable Rebellion; only this I ſay, to introduce any other forme into this Kingdome, is a new thing never yet in being here, and therefore I apprehend ſuch an Act to be a perfect *oppoſition* unto Gods *revealed will*, whoſoever be the Agents in it; for as the ſaying is, *Qui mala introducit, voluntatem Dei oppugnat revelatum in verbo, qui nova introducit voluntatem Dei oppugnat revelatum in rebus*, and therefore I adviſe all Statesmen *conſulere providentiam Dei cum verbo Dei*, to take Councell of Gods Providence, as well as of his Word, in caſes of this Nature. But I returne again to theſe men.

Who would have us, by theſe their words, (of His Maj. ſoliciting the *King of Denmark*, and in him all other Princes) to take notice that he calls in forraign Aide: which fault they amplifie over and over in other places, for though themſelves may, without offence or ſinne, call in another Nation, and hire them (with I know not how many 1000. Pounds a moneth) to help them cut the throats of their Country-men; yea, and may make uſe of any forreiners in the world, of what Nation, Religion, or Spirit ſoever they be to help them to deſtroy and pull down *Monarchy*; yet the *King* may not without exclamation, deſire the aide of a *Proteſtant* Prince, no not of his neereſt Kinſman, the King of *Denmark* to uphold the ſame. But what is the reaſon that the *King* muſt be confined to this reſtraint, & themſelves walk ſo much at Liberty?

Why they tell us, at the end of their notes, that *the King had made reſolutions and promiſes, that he would never bring in forreine forces.* Which themſelnes indeed never did, nor ever intended, for doubtleſſe they reſolved at firſt, to bring their deſignes to paſſe by any meanes, and rather then faile, to get aſſiſtance

Flectere si superos nequeunt Acheronta movere, and therefore themselves are free, and do as they please, whereas the King is entangled in his own promises.

They say Pag. 58. *As to the bringing in of forrain forces, The King*, Mar. 9. 1641. *in his Declaration from* Newmarket *saith*,

Whatsoever you are advertised from Rome, Venice, Paris, *of the* Popes Nuncios *soliciting*, Spain, *and* France, *for forrain aydes, We are confident no sober honest man, can beleeve Us so desperate or senseless, to entertain such designes, as would not onely bury this Our Kingdome in soddain destruction and ruine, but Our Name and Posterity in perpetuall scorn and infamy.*

Also they tell us of other words, which the King spoke some three weeks after, to the same purpose, which indeed (as I take it) do expresse the inward ground and Motive, that caused him to speak the former, *viz.*

We have neither so ill an opinion of Our own Merits, or the Affections of Our Subjects, as to think Our self in need of forraigne force.

Also *August* the 4. in his speech to the Gentry of *York-shire* the King acknowledgeth (say they) that

He is wholly cast upon the Affections of his people, having no hope but in God, His just cause, and the love of his Subjects.

Now these observators having quoted these three expressions of the King, do conclude, saying, *What distinction can now satisfie us, that neither Irish, French, Lorrainers, Dutch, Danes, are forreiners?* To which I answer;

First for the *Irish*, they are no more forreiners then the *Scots* are, nor in some respect so much; for *Ireland* hath been a dependant unto the Crown of *England*, many hundred yeers before *Scotland* was: and then for *French, Lorrainers, Dutch*, and *Danes*, I shall answer concerning them, when they are landed, for the Kings assistance: and in the meane time it would be but just, that they should satisfie us, that neither the *Irish, Scots, French, Burgundians, Dutch, Wallons, Italians* that are already in their Armies,

nies are neither *Papists* nor *Forreiners*, as I said before, the time and place is known to many, where neere 30. of their men being taken were * examined, and found to be of six severall Nations, all forreiners, and all Papists.

* At Perin in Cornwal, when the King defeated Essex and his Army.

But these words of the King alleadged by these men against Him, do plainly discover to every honest eye, that His Majesties designe was, never to use any but His own Subjects; nor did He think it possible, (and the rather in regard of His own good merits) that people so long instructed in Protestant Religion, should ever prove so ungratefull, as to force Him (their Prince) to stand in need of forreigne assistance: and therefore the Heads of the faction, having in their malicious policy, (to work feares and jealousies against Him) told the people, that the *Popes Nuncio* (that great Bulbegger) was soliciting both in *Spain* and *France* the Kings businesse for forreigne aides: and of this they said they were advertized, from *Venis*, and *Paris*, yea, and from *Rome* it self; (with which it seems they held intelligence even from the very beginning.) * Now to remove this foolish vanity, and to retaine a clearnesse in His peoples hearts, the King expressed himself in that sort unto them; assuring them that they were all forgeries against Him; and that he did wholly *cast Himself upon the Affections of His people*, and was confident that *no sober man, could beleeve Him so senseless, as to entertaine such a designe, which would have been so detrimentall both to Himself and His Kindom*; and in very deed, if before he had tryed his own people, he had called in such Armies of *Forreiners*, as they reported, it must needs have been confessed a desperate part in him, & a mean to have brought a suddain *Destruction* upon his Kingdome, and a perpetuall *Infamy* upon His Name.

* My selfe did heare (in Avignion) a Gentlemen, belonging to the Cardinall Barbarine mention byname one of their Agents, at Rome: and how many thousand pounds a yeare (he beleeved) he did there spend in his Negotiation, for them.

But if after three yeares, (as long as was allowed to the *fig-tree* in the Gospell) the King finding his Subjects unfaithfull and cold in their affections towards him: Nay more, perceiving by so long experience, that their endeavours were to take from him both his Life, and his Inheritance, yea, and his Honour too, and that they abused his good opinion of them, by mis-interpreting his professions unto them; and conceiving him tyed thereby, from using others help, for defence of himselfe and *Monarchy*: I beleeve if he had or should alter his Resolution, and call in any

Prince in Christendome to his assistance, in the maintenance of Regall Authority, which God hath intrusted him withall: and of that Government, (which as the most absolute) God established among his own people, and hath alway blessed this Nation under; (He being utterly disabled to do it otherwise) it should be reckoned by the Almighty, at the great day, (if any fault at all) but among his infirmisies: Yea and if destruction thereby, should fortune to come to the whole Kingdome, the whole infamy and guilt thereof, should be charged upon the Heads of these his most perverse and injurious people; even as that of Jerusalem by *Titus Vespasian* is laid upon the seditious, that were therein, even unto this day. But my humble prayer to the Almighty is, that he would yet please to spare us, and to bestow his grace at length upon the people of this land, that they might cease provoking his Divine Majestie, to punish that way, this so Horrid a sin, and so High abuses to his own Annointed. And thus I have done also with this particular.

Sect. XXIII.

1. *The Libellers Cavills at the word* Mongrill Parliament: *At the Commissioners for the Treaty at Uxbridge: At the Kings pawning His Jewels, answered.* 2. *His Majesties Affection and Goodnesse to His Subjects (for want of other matters) objected as a fault against Him by these Libellers.*

IN the third place they accuse the King, for a slight esteem of his friends at *Oxford*, whom they would fain seduce from him: to which purpose they take great advantage, from a word they finde in one of his Letters (scil. in *Paper* 13.) which they dresse up for their own purpose, with 2. more of their own adding, (according to their wonted honesty) and affirm them to be spoken by the King, and applyed to the persons of his friends. But in answer to this matter, (or word rather) I shall alleadge the Copie of a Letter writ by His Majesties own hand, to *Secre-*

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tary Nicholas about the ſame, I received it alſo from the mouth of the forementioned Gentleman, of whom I had the former, which to another purpoſe I have ſet down: He had the perfect Copies of both, though at a great diſtance, but he had ſo well obſerved them, that he was confident, he failed but little (if at all) in remembring the very words, Which to this particular were thus,

I Am very ſorry, that I have been ſo unfortunate to have my private Letters taken by the Rebels, but if all mens private thoughts were ſeen as mine are, I beleeve I ſhould appeare as innocent as any: it may be that many expreſſions in thoſe Letters, might have been prudently omitted, but if one be well underſtood, I care not although the reſt take their fortune, and that is concerning the Mungrell Parliament at Oxford; *indeed when I was diſturbed in mine Affaires, by* Suſſex *and his faction, in my paſſion I writ ſo to my Wife, but both by the precedent, and ſubſequent clauſes of that Letter, it may eaſily be underſtood, that I meant it of him and his adherents.*

And indeed let the Letter be read, and to an equall eye, it can appeare no otherwiſe to be intended then his Majeſtie hath expreſſed: Yet theſe lyers in wait, do collect from thence, and tell the *Lords and Gentlemen* at *Oxford*, that *the King deſpiſeth them all*, and that *onely for their retaining ſome little Conſcience to Religion*; *and becauſe they be not Wicked enough to ſerve his purpoſe fully*; that is, (as they ſay afterward) *to think and act the ſame things, Which the inhumane Iriſh Rebels, or the Worſt forreigne Enemies of our Religion and State could Wiſh to be done:* and thereupon they compare their Soveraigne, (the moſt Religious and Gratious Prince that ever this Nation had) to *Richard* the third; who firſt rejected and then beheaded the *Duke* of *Buckhingham*, *becauſe When he had furthered him, in depoſing and diſ-inheriting the two Princes, he Was not Wicked enough* (ſay they) *to conſent alſo to the Murther of them*; and to adviſe the *Lords* and *Gentlemen* to take warning by the *Dukes* example, and timely *to turn away from the King unto goodneſſe*, that is, to their ſociety: it is ſufficient only

that I have related what they say; that villany needs no further discovery or Confutation: Onely I adde this, those *Lords* and *Gentlemen* whom they labour to seduce; and whom love and Conscience hath ingaged to their Soveraigne, are not capable to be drawn from him by these mens insinuations, or driven from him by their violence: How cheerefully have they all Hazarded (yea many of them sacrificed) their lives for Him? How *joyfully have they endured the spoyling of their Goods* for His sake? With what admiration do inferiour men behold the cheerfullnesse and contentednesse of great persons in great afflictions? and are ready daily to cry out unto them, *O Christians most truly Noble, How much better have you learned Christ then we have done?* Assuredly as never Prince was more unhappy in many of His people then ours is, so never was any more Happy in others of them, then He hath been, more truly beloved, more sincerely affected, (even by some of all sorts) and this Himself hath so well acknowledged, and merited from us; that our grief is, that we have no more Fortunes and Estates to lose, nor more lives then one to adventure for Him: The Libellers doe but labour in vaine, if they think to draw us from our obedience.

Another thing they lay to His Charge in these words; *He seekes Treaties in shew, and wins upon the people by that shew, yet chooseth such Commissioners, and binds them up, with such instructions, that all accommodation is unpossible*: The Rancour of this Accusation needs no Confutation neither: for how reall His Majesty hath been in his endeavours for Peace, Heaven and Earth can witnesse; yea, the very choice of his *Commissioners*, (as these men well know, notwithstanding their perverse Cavills) sufficiently proves it, being persons of such approved Honour, and candid affections to their Country; that none in the Nation goes beyond them: and let the Directions which the King gave them, be viewed by all men, and judged of; whether they be such *as speak all accommodation impossible*; unlesse with the most unreasonable men living, who will have no Peace: O how oft (as the world knowes) hath His Majesty tendred them pardon for all their unrepairable wrongs done against him! if they would but let Him and his People live in quiet? yea, How oft hath he been heard in secret to say: *O that I knew what I might doe to satisfie these men!*

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In very deed, what these Libellers are pleased to report of the Kings Commissioners; was true of those that were sent from *the men of Westminster*; they *were tyed up*, (as themselves in open conference at *Uxbridge* did not stick to acknowledg) whereas the King declared openly, that he meant not his Directions to his Commissioners should be obligatory, only by them, he did acquaint them with his sense, and left them free to themselves to doe that which became *men of Honour*: and all this the Authors and Authorizers of this Libell, knew well enough, therefore from this their Accusation we onely learne, of what great use sometimes to some men are brasse browes and hard foreheads.

They accuse him also *for pawning the Jewels of the Crowne*, their Anger is, because they escaped their fingers; they can see no Errour in themselves for robbing him of all things else, and bringing him to such a distresse, as he was forced to part with them, for supply of his necessities, but they observe a great fault in him, for not suffering himselfe to perish, rather then *Pawne his owne Jewels*; that these men want nothing but matter, appears by this, and will be more evident by and by.

For having vented as much Poyson, as their venemous skill would serve them, to suck out of the Kings inoffensive *Letters*: to lengthen the Catalogue, and make the heap shew bigger, they begin to object as faults against him, diverse of his former most affectionate expressions, and desires for the good of his people: hoping that now, they have imbittered mens hearts against him, with their virulent lies and perversions, even his *greatest indulgencies* will appear distastfull.

The first of which they instance in, is his profession, Dec. 2. 1641. which they say, was in these words.

I am so farre from repenting of any Act done this Session, for the good of my people, that if it were to doe againe, I would doe it, and will yet grant whatelse can be justly desired.

And he concludes (say they) *with a recommendation of the business of Ireland, and (finding the preparations for the same slow) againe* (say they) *on December* 14. *He is patheticall in quickning them thereunto*: thus they: Then

Then they are not ashamed to relate the whole story of their own unchristian and currish behaviour towards him: and his most meek and gentle carriage towards them. I need not baulk to repeat, what themselves blush not to set down, which I shall doe as briefly as I can, and with a better heart then they have done it: let the Reader but afford patience.

Sect. XXIIII.

The Story of the Rebels unchristian behaviour toward their Soveraigne, and his meeke and gracious Carriage towards them, since the beginning of these troubles related by themselves, and their impudency therein noted.

They begin thus: *Notwithstanding all this* (scil. the gratious profession forementioned, and patheticall quickning them for the relieſe of Ireland) *the Parliament out of their ſeulouſie, did open the indiſpoſition of the whole State, in a plaine and ſharp Remonſtrance; to which the King Anſwers,* (most mildely indeed, as themselves witnesse, by alleadging his words to be these:)

For the preſerving the peace and ſafety of the Kingdome, from the deſignes of a Popiſh party, we have and will concur with all the juſt deſires of our people, in a Parliamentary way. For Ireland *we thank you for your care and cheerefull ingagement, for the ſpeedy ſuppreſsion of that Rebellion, the Glory of God in the Proteſtant Profeſsion, the ſafety of the* Brittiſh *there, our Honour, and this Nations ſo much depending thereupon, &c. your promiſes to apply your ſelves to ſuch courſes as may ſupport our Royall Eſtate with Honour and Plenty at home, and with Power and Reputation abroad, is that which we have ever promiſed our ſelfe, both from your Loyalties and affections.*

Now mark these men: becauſe the King had not anſwered their

their rude Remonſtrance, with a like ſtile and ſpirit as they did write it, they quarrell at him, and begin thus: *Here are words that ſound nothing but grace, and here is a cleare Teſtimony from the Kings owne mouth, concerning the merit of this Nation unto this day:* the King had too good an opinion of them, and gave better words of them, then they deſerved, and this was his fault; or elſe their thirſt was ſtrong for bloud, their fingers itched to be fighting with him; and becauſe by his ſoft anſwer to their wilde and unparaleld provocation, they were delayed, and put off from doing miſchief, therefore they open the mouth againſt him: their Conſciences told them, that the words imported more *Grace*, then belonged unto them, therefore they cry, *They are but bare Words:* and to perſwade others thereunto, they adde, *But notwithſtanding theſe promiſes and Teſtimonies, the King diſcovers more and more regret for Straffords execution,* (as if it were impoſſible the Kings regret for that, and theſe promiſes ſhould be conſiſtent) *Yea and* (ſay they) *He ſticks cloſer to the Councells of the ſame faction,* (but who were of that faction, could never be named unto this day, onely all in generall, that were *Loyall* and loved the King, or hated Rebellion, Sedition and Bloud, ſince *Straffords* death, have been eſteemed of *Straffords* faction.)

Then they tell us of a Buſineſſe, which they had publiſhed to the world, at leaſt an hundred times before, and repeated over, (for want of other matter) nine ſeverall times in one of their particular Declarations; and for peoples better obſervance of it, leſt happily we had forgot it, they again relate it, ſcil. *The Kings Charge of Treaſon againſt the ſix Members: His comming to the Houſe to require Juſtice againſt them:* (though they never mention, how the King was provoked thereto, by their neglect, and contempt of his Meſſages, ſent formerly unto the Houſe to the ſame purpoſe:) *And this* (ſay they) *was the fatall commencement of the Warre* (now they had that occaſion of quarrell ſo long thirſted after) *for the Houſe declares the next day, that themſelves could not ſit in ſafety any longer at Weſtminſter,* and thereupon adjourne for ſome dayes, and retire into the City, require a Guard, which the King diſlikes, with theſe expreſſions.

We are ignorant of the Grounds of your apprehensions, but protest before the face of Almighty God, had We any knowledge or belief, of the least designe in any, of violence either formerly, or at this time against you, We would pursue them to condigne punishment; with the same severity, and detestation, as We would the greatest attempt upon Our Crown: And We do ingage solemnly the word of a King, that the security of every one of you from violence, is, and shall be ever, as much Our care as the preservation of Us and Our Children.

These words of the King (they confesse) were *sweetly tempered, but* (say they) *won no belief,* (for they were resolved to go on in their way, and a *Guard* they would have against His will, if not with it: Yea, and the *Tower of London,* rendred up into their Hands to boot) wherefore the *Major, Aldermen,* and *Common-Councell* of the City, are set awork to move for it, *that the same may be disposed of to persons of trust.* The King answers,

That his reception of such an unusuall request, is a sufficient instance of his singular estimation he hath of the good Affections of the City, which He beleeves in Gratitude will never be wanting to His just Demands and service.

From which they gather: That *the King speakes nothing hitherto, but in justification of the Parliament and Peoples Loyaltie:* it seemes he had not yet learned to amend his Errour, in speaking better of them, then they deserved.

Then they go on and mention the Tumults about *White-Hall,* of which they speak very sparingly, as if they had been raised neither by the rabble, as (they say) the King imputed them, nor yet by the Kings party, (as they had formerly affirmed) but by their owne very selves, saying, *They amounted to no Warre,* viz. to no such bloudy Warre yet, as they intended.

Then they declare us two more of his faults. 1. *The Kings declining the prosecution of the six Members,* as if themselves had offered them to the tryall of law, but He having nothing to charge them withall, declined the Businesse. 2. *His departing*

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the City, which was because * His great Councell, would take no order upon his earnest request, to suppresse those unlawfull Tumults. He might well think, they desired to have him Murdered by the hands of the Rabble, and therefore had reason to provide for his safety by departing; wherein he did according to Christs example, when they would have thrown him down headlong. * *He departed from among them,* (sayes the Text) *and went his way*: and according to *Davids* Example, who thought it no safe staying for Him in *Jerusalem*, when *Absolom had stollen away the hearts of the people.* 2 Sam. 15.

Yet soon after (they tell us) the King sent them a message *to state the differences between them on both sides, promising that when they shall be digested into a body fit to be judged of, it shall appeare What He will do.* In this (sure) the King was in a great errour, thus to send to them about composing differences, when their intended work, was to make, and widen them rather: wherefore wholly neglecting that particular, *The House of Commons,* (say they) *the Lords refusing to joyne, did onely in Answer thereto require the Tower of London to be at their disposing, and withall,* (for the King ever saved as little, by delaying to grant their first demands, as by yeelding to them) *they require now, that the Militia of the whole Kingdome, be put into such hands, as they should recommend:* to which the King makes a reply, (which is also to be reckoned among the rest of his faults) in these words as themselves testifie.

That the Militia by Law is subject to no Command, but His owne, which He will reserve to Himself as a principall and inseparable Flower of His Crowne, and professes to take care of peace, and the rights of the Subject, equally with His life, or the lives of His deerest Children. He further also conjures them, by all Acts of Duty and favour received, by hopes of future mutuall happinesse, by their love of Religion, the Peace both of this Kingdome, and Ireland, not to be transported with feares and jealousies.

Surely here was enough from the mouth and hand of a Religious King to have prevailed with any, that had not before entred

* Had His Great Councel shewn but half that zeal in their Master the Kings behalf, as of late they have done in their owne, (concerning a like tumultuous businesse) He had not departed from them. * Luke 4. 30.

red into a Covenant with Hell: *But* (say these men) *the Parliament could not* (because they would not) *beleeve themselves secured by these professions, and asseverations: and the King would not* (because He could not) *understand, that the setling the Militia at this time in confiding Hands, to prevent Civill War, was any other, then the taking the Crown from his Head. Hinc illa Lacrymæ* (say they.) So they are resolved (it seemes) at the very first, to raise a Civill War, unlesse the King would beleeve that he might put more confidence, in other men, then in himselfe, and that he might maintain his Crown and dignity, without having any Command over the *Militia*: Well yet notwithstanding all these affronts, put upon His Majesties *faithfulnesse*, and these contempts of His gratious Asseverations: The *King* (say these men) *nevertheless persists to declare his abhorrence of the Irish Rebellion, frequently inciting the Parliament to send succours,* (which made them more averse thereto, lest the King should please himself, in thinking they regarded Him, or his desires in any thing, which (indeed) would have been, a very Grand errour in him.)

Then they relate, How *the King abjures any privity to plots and designes against the Laws, and makes strict Proclamation for putting them in execution against Papists*, (who were reported to be the plotters) that so if possible He might give satisfaction. But the Parliament being resolved, do still pursue their own designe, and (as if it had been the onely Businesse, for which the King by his Writ did call them together) they still urge Him to settle the *Militia* upon them, *And* (as they remember us) *upon his refusall so to do, (thoughts of peace being laid aside) they seazed upon the Towne of Hull,* (His Magazine of Armes) *without his leave, and held it out against Him,* and so taught him to seize upon *New-Castle: And now* (say they) *the Warre being thus far advanced, yet it is not agreed, which part was put to the Defensive*, and (as it seemes) to resolve this, the 19 *Propositions* were dispatched to the King: which indeed were the meanes of Light to thousands in this Kingdome, of discovering the scope of their intentions, namely to be, to ruine the King, and to bring him into a worse Condition then his meanest vassals. Many men (whereof my self was one) did conceive from the grosnesse of them, that they had been divulged, by the speciall endeavours of the Kings

friends

friends in the Houſe; for to diſcover to the world the unreaſonableneſſe of the then growing turbulent faction; to the end that peoples ſpirits might be awakened to appear generally againſt the ſame, in the defence of the Honour, the Rights and Liberty of their Soveraign.

SECT. XXV.

1. *Their Pretences of bringing Delinquents to puniſhment made a ground of the Warre: The King acknowledged by his Enemies to be on the defenſive part.* 2. *His Majeſties good opinion (a long time) of the Parliament objected as a fault againſt Him by themſelves.* 3. *The King makes no Warre againſt His Parliament Evidenced. This Conſpiracy of Traitours at* Weſtminſter *no true* Parliament *fully proved: The Concluſion of the Anſwer to the* Libell.

BUt the maine thing in thoſe 19. *Propoſitions*, (ſay theſe men) were *Reformation of Church-Government: that power Military and Civill might be put into confiding Hands:* and *that Juſtice of Parliament might paſſe upon Delinquents*; We grant they were; for theſe three containe all the reſt. But here I muſt beg leave of the Reader to digreſſe a little, to ſpeake a word of this laſt particular, having diſcuſſed at large of the two firſt already.

They had, or have two Reaſons, for their requiring of the King, that *Juſtice of Parliament might paſſe upon Delinquents.*

1. *To puniſh the Kings Errour* in his requiring the *Juſtice of Law* againſt ſix of their Members; it ſhall coſt Him the Eſtates and lives of all his friends, (if they can bring it to paſſe) that He may the better remember hereafter to do no more ſo: His fault was ſo great and high, in deſiring that half a dozen of them, might be tryed *by Law*, that it cannot be expiated, without

His yeelding up many thouſands of his friends, yea, of all that love him, to be condemned *without Law*, by bare Vote, which they call *Juſtice of Parliament*, from which, *Good Lord deliver us.*

2. *To out-voice the Kings demand forementioned:* for if they ſhould not ſhew zeal againſt ſinne, in calling themſelves for puniſhment to be done upon *Delinquents*, the world would think that the ſix Members (whom they reſcued from a legall triall, which the King would have had them unto) might be very faulty, and that His Majeſty had juſt reaſon to take Armes to bring both them, and their abetters to it; but to prevent this, they (*by affirming, they take up Weapons to bring Delinquents to puniſhment*) do avow the War to begin on their ſide, and ſo leave the King to be Defender. Although I muſt tell the world that this deviſe of *bringing Delinquents to Puniſhment*, was reſolved upon, to be a chief ground of the *Warre*, ſome certaine moneths after the *War* was begun: I beleeve I could name the place and time, when it was firſt taken into Conſideration, and upon what occaſion; and though I nominate not the Perſons, yet I may tell the ſtory.

Upon a time, diverſe of the Members were met together at a certaine *eaſie Lords* Houſe in the Kingdome, (who was alſo in his Country, one of the maine Pillars of this rank faction) where in like ſort were preſent, ſome of their Chaplaines, and amongſt them, there was one Scholler; who I think (truly) was an honeſt man at that preſent, (and verily I beleeve, doth ſtil ſo continue) he being (like that *Diſciple which was known to the High Prieſt*) well acquainted with the Company, and therefore might ſpeak more freely to them, and amongſt them, then another man could be ſuffered to doe; and indeed ſo did: He moved them to this purpoſe, while they were at Supper, or ſitting at Table.

John 18. 16.

"Gentlemen, you have begun a Civill Warre in this King-
"dome and you are come here into the Country, to draw us
"further to your aſſiſtance, by requiring us to Aſſociate with
"you: You ſhall doe well to declare what it is, that you doe
"bottome your Warre upon, and what is the cauſe of this your
"undertaking, that Seeing your Grounds to be lawfull and good,

"we

"we may with the better Conſcience concur with you: for though "we take you to be wiſe, and honeſt men, yet it doth not become "us to yeild you our blind obedience, in a matter of ſo High "concernment as this is. Say therefore (I pray) for what "cauſe doe you wage this Warre? Is it for Religion? Can you "complaine of any reſtraint in that? Are not the Temples open? "Have we not Liberty to Preach and profeſſe the whole Truth "of God? Is true Religion ſo freely exerciſed in any Nation "under Heaven as here? Is not the King himſelfe a Proteſtant? "Hath he not granted you a power to deviſe for its continuance, "and a promiſe of his concurrence with you, to eſtabliſh and ſet- "tle it as ſtrongly as you pleaſe? What can you hope to get more "by Warre, concerning this thing, then you may have, nay, then "is offered to you in a way of Peace? Wherefore declare (I be- "ſeech you) whether it be for *Religion* that you fight: and if ſo, "what *Particular in Religion* it is, that you would have us joyne "with you to maintaine and defend.

"One of the *Members* that thought himſelfe the beſt ſpeaker, "undertooke to Anſwer the Schollar, (for the Chaplaines (poor "ſoules) were poſed, they ſat ſtil and ſaid nothing: though ſome of "them had been as far as Edge Hill.) And at length, did (after "ſome ſhuffling) fairly confeſſe, being thus urged, that in very "deed *it was not Religion they fought for*; the Doctor asks, Why do "you then pretend it to be ſo unto the people? His anſwer was, "*We ſhall never elſe win the people to us.* Well, but what is it then? "(replyed the Doctor) Is it the *Abolition of Epiſcopacy*, that "you ſo conteſt about? You know God hath ſufficiently mani- "feſted his approbation of this Government, by his ſo abundant "bleſſing of this Church and Nation under it: none in the world "hath thrived better, nor ſo well under any, as ours hath done "under this: you know alſo, that the King hath given you leave "to puniſh, or to ſee puniſhed in a regular way, all perſons, that "have miſcarried themſelves in the execution of that Govern- "ment (without exception of any.) He hath given you power "to ſee that all abuſes in *Diſcipline* be removed, yea, and what "ever is liable to exception in our *Canons* and *Lyturgie* to be al- "tered, for the eaſe and ſatisfaction of tender Conſciences: yea, "He hath yeilded to you, for prevention of injuſtice afterward,

"the

"the taking away the *High Commission*, and hath left it to you "to purge all Ecclesiasticall Courts beside; and as a pledge of "Assurance against all growing Corruptions; he hath enacted a "*Trienniall Parliament*, for the calling of ill officers, and faulty "Church Governours to an examination, every three yeares be- "fore your selves. Now do you think that notwithstanding all "these particular Considerations, that the *Abolition of Episcopacy* "is a thing of that grand necessity, as to imbroile this whole Na- "tion and Kingdome in its own Bloud?

"The *Member* (being convinced also by these Reasons of this "particular) answered, Truely it was not; but as the former, so "this pretence also was to be used, *to winne and hold the* * *people*. "Why then (sayes the Doctor) will you tell us, what is the "cause, why you fight? The Wiseman answered, *to bring Delin-* "*quents to punishment*: and so (for ought I know) the disputati- "on ended, for this is all that I heard of it.

* Let the people observe by this, how they have beene cheated.

But I would have any of them all, to name six *Delinquents* if they can, that were so declared to be, when they raised their first Forces; some 3. or 4. persons perhaps fled the Kingdome, but must the whole Nation bleed for that reason? 'Tis true (indeed) they fell afterward to make *Delinquents* apace, and all that would not renounce the *Doctrine of Christs Gospell*, which is a Doctrin of Loyalty and obedience, and which they had alwayes been instructed in; all that would not abjure their *Oath of Allegeance*, & break that *Protestation* lately imposed by these very men, (which was *to maintaine & defend the Kings Person, Honour, and Estate*) are looked upon as *Delinquents*, and persecuted as such, with fire and sword: yea, divers of the Members of both Houses *Who had* (to speak in these mens owne phrase) *so much Conscience and goodnesse in them, as not to desert their trust in Parliament*, to their King and Country, by giving up themselves to their wills, are all become *Delinquents* too upon the suddaine, and to bring all these to punishment, (that *Justice of Parliament* may passe unto them) are these Warres said to be undertaken and pursued: and when they have by their Votes, put all them to death, whom they have done wrong unto, perhaps they will sit still and be quiet, but not before. Well fare the good King yet, He named six *notorious Delinquents*, (whereas these men never

never named any) and when he saw he could not have the *Justice of Law* against them, rather then make any further disturbance, he declined their prosecution; indeed he is blamed for his so doing by these men (as was noted before) but O that *they* had had the grace to have been guilty of such an errour! And thus much by way of digression in the case of *Delinquency*: I now return to their Story.

They tell us that the Answer returned to the foresaid Propositions was, *That if these things were granted, the King should remain but the out-side, but the picture, but the sign of a King*: which very Answer (they say) *Was the Trumpet of War, and the sound of defiance, scil.* in their ears; who had a great lust to quarrel, now they had got weapons: but their misery was, the King stil crosses them, for He would not permit it to be so owned, *Stil* (say they) *He saies, He intends not to fix any disloyal design, upon both or either House of Parliament: He is rather most confident of the Loyalty, good Affections, and integrity of that great Bodies good intentions; but the malignity of the design* (He saies) *hath proceeded from the subtile informations, mischievous practices, and evil Counsels of ambitious turbulent Spirits, not without a strong influence upon the very Actions of both Houses.* Thus they of the King.

And the Result which they make of this their whole relation is two-fold.

1. To justifie themselves; which they would do from the Kings expressions of them: He did not give them such ill language as they gave him, *Ergo*, they would conclude themselves to be as *Innocent* as they make him *Faulty*: to his words last alleaged they adde, *this was the utmost Charge that could be then brought against the Parl.* they argue a *non velle ad non posse*: He did not, or would not, *Ergo*, He could not: Let the Reader judge of this Argument.

2. To cast further blame upon the King, *scil.* for having a worse opinion of them now, then (by these expressions) he seemed to have had then, when he returned that answer to their 19. Propositions: *Our Propositions* (say they) *at Uxbridge in* Feb. 1644, *being no other in effect then those of* June 1642. *This inference may be truly made, that the King hath no cause to look upon us now, otherwise then as he did then: and if he have varied since from those Vows and Asseverations which He made then, the blame wil not remain on*

this side, but on His; so that the bare calling to mind what hath been said by the King, is now sufficient for our purpose. These be their direct words: But how ill a consequent they make, and how false an inference this is: how truly little to *the purpose*, I have shewn already, and to what is there said, I refer the Reader.

They then fall to reckon up the Vows and Asseverations, made by the King, which they would have apprehended to be broken by him, which I have opened the nature of, and answered already also, yea and manifested evidently, that if the King hath swerved any thing from his primitive purposes, it hath been full sore against his will, and only by their inforcement. I adde but this, we find in the 11 *Paper*, these words of the King to his Queen, *The breach of my Word, is that I hate above all things:* and we remember that the publishers of these Letters have told us, that what we find in them *are Evidences of truth*, and therefore we are abundantly satisfied concerning the Kings truth in his promises, what ever can be said by them to the contrary. Indeed we do believe that as Gods promise to the sons of *Aaron* did not bind him to the sons of *Belial*, no more doth the Kings promises to his *Great Councel*, tie him to his *Grand Enemies*. *I said indeed* (saies the Lord to *Eli*) *that thy house should walk before me* (*scil.* in the Priests office) *for ever: But now* (I say) *they that Honour me will I Honour, and they that despise me, shal be lightly esteemed:* If holy *Priests* turn filthy *Adulterers*, or if good *Subjects* turn impudent *Traitors*, neither doth God, nor the King swerve from their former selves if they break with them: *Hophni* and *Phineas* might with as much justice have taxed God, as these men do their King.

a Sam. 2. 30.

But there remains yet one particular, and only one not replied unto, which I shal also now do, and so conclude.

They accuse the King of *making War against his Parliament: Having* (not only spoke so well of them, as before, but) *renounced all intentions of War:* to which purpose they alleage chiefly his Declaration at *York*, *June* 16. 1642. wherein (they say) are these words: *We assure the World, in the presence of Almighty God, our Maker and Redeemer, We have no more thought of making War against Our Parliament, then against our Children: yea, and again in* July *the same year* (after the date of *Essex* his Commission from them to War against him) *He desires* (say they) *no longer the protection*

tection and blessing of Almighty God upon himself, and his Posterity, then He and they shal solemnly observe the Laws in defence of Parliaments: Also in *August* 12. *He acknowledgeth that the King and Parliament are like the Twins of* Hypocrates, *which must laugh and cry, live and die together.*

These were the Kings words (say these men) *It is true indeed* (say they) *afterwards, He was driven* (by their making Wars upon him) *to save himself by distinctions,* saying, *He had not disclaimed all War in General, but all invasive War; all War, but what was in order to his own defence:* which distinction they scorn at, and say, *it was not thought of, or fore-seen before:* perhaps so, for it was beyond the imagination or fore-sight of man, that any Subjects pretending as they did, being so dealt withall, as they were, should bring their Soveraign to such a strait, or drive Him ever to use any *Distinction* at all.

Then they deride Him also for another, which they did put him upon, *scil. That the King may defend himself, against a Parliament, but not fight against it; or He may assail a Malignant party in Parliament, and yet not touch the Parliament it self.* And surely so He may: For as there may be a Malignant party in a Church or family, that may be assailed and corrected, and yet the Church or family it self, be no way damnified or hurt thereby, but bettered rather: So also in a Parliament; for as the whole Church of God, consisting of Head and Members, is said not to Erre in matters of God, though there be many wicked men in the Militant part thereof: so in matters of State, a compleat, and whole Parliament, consisting of Head and Members, may be said not to Erre, though there be many wicked ones amongst them, that deserve punishment. And they are not ashamed to say, that the distinction which they deride the King for, is good when themselves use it, but not when the King useth it: *it will hold* (say they) *on our side, but not on His.* All things are lawful to them, but unto the King nothing is allowable.

But (say they) *by what distinction will the King put a period to this pertual Parliament without violence? Or how can He deny it the name of a* Parliament *without hostility?* As if they had said more fully out thus, "We are sure we have posed him in one thing, "and put him to a non-plus: We had him on the hip, when by

" feigning our ſelves honeſt men, we got Him to ſign the Bil of " continuation of the Parliament, which we reſolve ſhall be per- " petuall, and laſt for ever in deſpight of him: All his diſtinctions " ſhal not ſerve his turn to put a period to that; He muſt do it " by open force and violence, if he do it at all; but we by that " fine Chriſtian Policy of ours, in getting him to paſſe that Act, " have got poſſeſſion of ſo much ſtrength and power, that we are " able to keep it in being, for all the violence that he can uſe to " the contrary: we have faſtned him now upon the Croſſe, " wherefore if he be the Anointed of God, and would be ſo ac- " counted, let him looſen himſelf (if he can) and come down; " (but let him be ſure he ſhal never do it without violence, if he " can do it that way, and we are able to hold it out againſt him " no longer) then we wil believe him, and acknowledge him. " Confident we are, that he cannot, (at leaſt he ſhal not) deny us " the *name* of a *Parl.* without *koſtility*: ſecretly indeed we under- " ſtand by his Letters, that he doth not acknowledge us to be a " Parl. though he doth it publickly: *He imparts unto us the name,* " *but not the thing*; yea, but we having got all the *Militia*, by Land " and Sea into our Hands, we are reſolved to fight it out with " him, in maintenance of our ſelves, and of our Title: we are a " *Parl.* and we wil be a *Parl.* yea, and a *perpetual Parl.* too, in de- " ſpight of him, let him ſay and do the beſt he can to the contrary.

Theſe are pretty men (we ſee) every Age cannot ſhew their fellows: But (truly) if there was no othet reaſon for the King to deſire and ſeek to put a period to their *Parliament*, this were alone ſufficient, in that they call it *perpetual*, and intend ſo to make it, for the Kings Office and duty is, not only to give his people good Laws, but alſo to ſee, they have the uſe and comfort of them; now I would have theſe men, with all their wiſdome, ſhew the world, how we ſhal ever enjoy the benefit of the *Tryennial Parliament* (which was the higheſt Act of Grace ever granted, and the moſt likely foundation of future happineſſe, that was ever layed for the Subjects of this Kingdom) wherein all corrupt inſtruments and enemies of their Countries welfare, of what rank ſoever, are to be called to anſwer for their demerits, and to be cenſured accordingly. I ſay, let them ſhew how poſſibly we can enjoy the benefit of this Act, unleſſe a Period be firſt put to

this

this *perpetual Parliament* (as they call it) which indeed is rather a Combinanion of Tyrants Covenanted together, to enthrall their Country-men in perpetual bondage, a very Confederacy of Conspiratours against the Realm and Church: therefore 'tis undoubtedly the Kings office and duty, as he wil answer it to Almighty God, to do his utmost to *disband* them, and to bring them to their *Legal tryals*, and this he may do without making War against his *Parliament*; nay, (in order to his solemn observance of the Laws) in *defence of Parliaments*. Yea, and all those that have taken the General *Protestation*, are bound by the same (as wel as by their *Oath of Allegiance*) to aid and assist the King and His Friends, in the bringing *to condign Punishment* these dishonourers of Parl. who under the name thereof, have scandalized and defamed its reverend esteem and dignity: and *by Force, Practice, Councels, Plots, Conspiracies, and all other Waies have done things contrary to every thing in the said Protestation contained:* let all men read over their Protestation, and withall consider wel of these mens doings; and then speak their Consciences in this particular.

But further, to answer these men, though they think they have posed the King, when they say, *How can he deny them the name of a Parliament?* Yet let them know, that not only his Majesty, but all men else too of reason and judgement, may both deny them the name, and also prove that (in the truest and best sense) it doth in no sort appertain to them; for as S. *Paul* said, *All are not Israel, that are of Israel*; so may we say, *All are not the Parliament, that are of the Parliament*. As there was of old, a malignant party, that stood more upon the Title of *Israel*, then the true Israelites did: so is there now a like company, that make more ado about the Title of Parliament, then those who are the true Members of it, whose endevours rather are (as they ought to be) to approve themselves, by their actions, worthy of the name: our Saviour in the Gospel, disputes the matter at large, with those false Israelites, who pleaded lustily against him, (as these do against the King) that they were *Abrahams* Children, which our Saviour denies to be true, in the right and best sense, *for*, (saies he) *You do not the works of Abraham, you go about to kill me, a man who hath told you the truth*, (your Saviour and your Soveraign) *so did not Abraham*. I desire that these men would but seriously

Rom. 9. 6.

John 8.

in their consciences, consider whether this be not the very case: and if so, then let them be content, that the *King* should imitate the *Son of God*, in his thinking and speaking of them; and deny them to be a *Parliament* in the truest & best sense, or some time (as they say he doth) yeild them a Parliament in publick, and yet secretly not acknowledge them so to be: for as S. *Paul* yeilds the Jews to be *Israel*, and yet not *Israel*; and as Christ yeilds them to be *Abrahams* Children, and yet not *Abrahams* Children: so the King may yeild them to be a Parliament, and yet no Parliament.

Again, as the *Councel of Trent* is denied by all the Reformed Churches of *Germany* and other Countries, to be a true Councel, because it was not free for all persons to come unto, with their Appeals, their Complaints, and their Reasons, (as Councels ought to be) for the honest Protestant party were not admitted a safe conduct, but in danger of their lives, if they did adventure to come, by the Maglignant and Popish faction, who bare all the sway, and were both Accusers and Judges; so upon the very same Ground may this Parliament be denied to be a true Parliament, for a Parliament ought to be free ('tis the special Priviledge of it) for all men, specially for its own Members, all of them ought to have liberty to speak their minds and consciences, and all the Kingdome beside to bring their grievances and petitions thither: But in this particular Assembly, which they call the Parliament, there is no such thing; for as at *Trent*, so at *Westminster*, the Malignant and rebellious Faction alone, bear all the sway, they are both Accusers and Judges, they imprison, murder, persecute the honest side; yea, many of their own Members they have forced and driven away from thence, whereby in very deed, themselves have dissolved the very being of the Parliament, and made it to be no Parliament at all: indeed as that Assembly at *Trent*, is customarily called a Councel, and therefore (perhaps) hath that appellation also, even among the Protestants: So the King may happily somtimes call that Assembly at *Westminster* a Parliament, but 'tis only for custome sake, and because 'tis so fancied by the Malignant party.

Once more, upon the very same grounds, that *Rome* is denied to be a true Church, by the men of this faction, (which we are troubled with) may themselves be denied to be a true Parliament;

ment; they say, *Rome* was once a true Church, at its first institution; but now so many corruptions have crept into it, that it hath un-Churched it self, and is become no true Church of Christ: but even the very Throne of Antichrist, thus they: And thus may we say of them, they were once a true Parliament, at their first constitution and meeting, but now they swarm so much in evils, are guilty of acting and authorizing so much wickedness, that they have plainly un-Parliamented themselves, and are become no true Parliament, but even the Throne and Synagogue of Satan.

Besides, a true and compleat Parliament, (as every one knows) consists of Head and Members, of King and People; and as a man without an Head, is no true man; so a Parliament without the King, is no true Parliament. Indeed if the King should come to *Westminster*, and sit amongst them, and they behave themselves towards him (yet at last) as becometh *Christians* and *Members* of that Honourable Court, I know no reason but they may (by the Kings mercy and favour) recover again that truly honourable *Name* and *Title*.

Though some affirm, when both the Speakers fled from them (in regard of these late tumults) that according to Law, the Parliament was dissolved; *The true Parliament*, (they say) *ran away, and that which now remaineth is an Adulterous Parliament, a very Junto, and there must of necessity be a new* Writ *from the King, to the making of a true Parliament.* (But I leave that to be argued by the Lawyers) My observation only shall be, of Gods Hand in that business: First, that themselves were driven away from the Houses, in the same manner, as by their procurement, the King and His friends were formerly. Secondly, that the Almighty by his permissive Providence hath exposed them, (who thought and called themselves a perpetuall Parliament) to be denied to be any Parliament at all, by their own Adorers, and to become a publick scorn and derision, by the means or assistance of those that had so many years together paid their

This was inserted be reason of the late Accident.

their devotions to them: Let all the world admire Gods wisdom: And *let all that fear the Lord, praise his holy Name.*

And thus all may see whither I have brought these men, or rather more properly whither they have brought themselves, by this their impertinent and peremptory question, *How can the King deny us the name of a Parliament?* They are proved to be no true Parliament, by the witnesse of Jesus Christ, (who is Truth it self) by the testimony of S. *Paul* in a like case, by the judgment of all Reformed Churches in Christendome, and by the evidence of their own dear selves and faction, in their way of opposition unto other parties: Wherefore stil may His Majesty in truth, and with a good Conscience say, as He did at first, *We again in the presence of Almighty God, Our Maker and Redeemer, assure the world, We have no more thought of making War against Our Parliament, then against Our own Children.* And He may desire stil *no longer to enjoy the Protection of Almighty God, upon Himself and His Posterity, then He and They shal solemnly observe the Laws in defence of Parliaments:* for as yet He hath done nothing against His high Court of Parliament, nor ever wil He; for according to His owne acknowledgment, *He, and that are like* Hypocrates *twins, they wil live and die together.* "And let them not die, but live, O Lord "our God; Let the King live, that Parliaments may not die; "save thou Him, that this Kingdome may still be blessed with "them; and in thy pitty to this poor Nation, break thou in pie- "ces this confederacy of rebellious men, who do so earnestly en- "devour the destruction of both. Put thou a period to this false "Parliament, (which they resolve shal be perpetual, in despight "of Thee, O God, and of thine Anointed) that we may have the "benefit of a true one, for the mending up of those great brea- "ches (which have been made by these Conspirators) upon our "Religion, our Laws, and natural Liberties; yea, and upon our "high Court of Parliament it self: This grant (O thou mighty "Majesty of Heaven an Earth) for thine own Honour and Iustice "sake, and for the sake of Christ our Saviour. *Amen.*

SECT.

A TRUE PARALLEL

BETWIXT

The Sufferings of our SAVIOUR and our SOVERAIGN, in divers particulars.

TOGETHER WITH

1. *A Brotherly Discourse to the Seduced and Oppressed Commons.*
2. *A Ministeriall Admonition to the Troublers of our Israel.*
3. *A Consolatory Speech to the Truly Loyall-Hearted.*

And *A Post-script to the Reader.*

There is also prefixed in this Edition, a Preface unto the Parallel, to give satisfaction to those who took some offence at it.

By the Author.

Printed in the Yeere, 1648.

TO THE READERS.

Readers,

I *Thought it requiſite* (*in this new Edition*) *to prefix a few words to this following* Parallel, *becauſe I underſtand that ſome few perſons,* (*through inadvertencie*) *have taken offence thereat, and affirmed of me, that* out of my zeale to flatter the King, I had blaſphemed Chriſt, *in comparing them thus together: Yea ſome of them, upon their bare view of thoſe words in the Title,* A Parallel between the ſufferings of our Saviour and our Soveraigne, *have preſently ſhot their bolt,* (*as men byaſſed with ignorance and prejudice uſe to doe*) *and rejected the whole Book as unworthy their further inſpection. Now though the ready and friendly acceptance which the ſame hath found with the Church and people of God, doth ſpeake me cleare in the opinions of moſt, ſo that I need not ſay any thing to vindicate my ſelfe, from the inconſiderate cenſure of theſe few; yet becauſe Soules are precious things, and I am forbidden* (*as a Brother*) to ſuffer ſin to reſt upon any: *and commanded* (*as a Miniſter*) to inſtruct with meekneſſe them that oppoſe, or are contrary minded; *therefore I muſt not ſlightly, and with contempt of them, paſſe by their errour,* (*as they doe my Booke*) *but will ſpeak ſomewhat for their ſatisfaction, or better information, in the thing which they take offence at.* Lev. 19. 17. 2 Tim. 2. 25.

The two crimes which (*at one breath*) *I am charged withall, are* Blaſphemy *and* Flattery. *Concerning the firſt, may my Accuſers pleaſe to know, That I underſtand not the word* Parallel *as* Mathematicians *doe, though perhaps if I did, I ſhould not* (*in the judgement of learned men*) *tranſgreſſe much; for with them a* Parallel *is a* Parallel, *be it at as great a diſtance, as betwixt Heaven and Earth: but I intend it not in ſo exact and ſtrict a ſenſe; I take it onely in its ordinary acceptance, as tis commonly uſed amongſt us, viz. for a* ſimilitude, *a* likeneſſe, *or a* reſemblance.

May they alſo pleaſe to conſider, that the perſons betwixt whom the Parallel *is made, are* Chriſtus Dominus, *&* Chriſtus Domini, *our Saviour and our Soveraigne. Tis true* (*as they object*) *the one is the* Eternall Son of *GOD, and the other a* Mortall man: *yet* Chriſt *was* Man *too, and as* Man *He ſuffered,* He was in all Miſeries like unto us, *and therefore, ſure He cannot Blaſpheme, that ſayes, another may in miſeries be like to Him: Nay, every true Chriſtian muſt hold* Parallel *with Him* (*the* Captaine of our Salvation) *in ſuch things, and be conformable to Him in ſome meaſure and degree; 'tis ſo appointed. We muſt* ſuffer Heb. 4. 15. Heb. 2. 10.

Rom.8.17 With Him (*sayes the Apostle*) that we may be glorified with Him: *and in another place, He inferres, that* we cannot know the power of
Phil 3.10 His Resurrection, unlesse we have a *fellowship* in His sufferings: *As*
Mat. 9.3.4 *He was traduced, sclaundred, censured for* a blasphemer (*as I am now*)
John 10. 33. *when He spoke but the truth; as He was rejected, betrayed, falsely accused, and unjustly dealt withall, &c. so must we be used at one time or other, in the very same kinde; and this is, to have a* fellowship in his sufferings: *or* (*Which is all one*) *to hold* Parallel *with Him in His sorrowes.*

Yea, we are often told from His own mouth, that we must take up His Crosse, and follow Him: *That* we must have the same entertainment
Mat.10.36 10. 24,25. Luke 17. 1, 2. in the world, which He had: And it cannot be (*sayes He*) but offences will come: *injuries will be offered to the righteous, (of what rank and condition soever they be) though* woe will be to them from whom they come, *or by whom they are offered,* it were better for such to be thrown into the Sea with milstones about their necks, then so imployed. *A dangerous thing it is (we see) to be instruments in making the meanest (much more the Supreamest) Christian* conformable *to Christ in* sufferings; *but surely to demonstrate and note the same when it is done, (which is all that I have done) ought not to be called or entitled* Blasphemy.

May my mistakers please therefore to observe well, the things wherein the Parallel *or Resemblance is made, or shewn to be: It is not in similitude of* sinlesse *or spotlesse nature: I have not applyed or communicated to the* King *any of the* Divine Attributes, (*as some have to their* Parliament) *nor doe I liken him to the Son of GOD in* measure *of* graces, *nor yet in the* merit *of his* innocent sufferings: *I say not* they are satisfactory (*as Christs were*) for the sins of his people, *I beleeve indeed, they cry for vengeance rather, though I know His Majesty, like a pious Christian, a gracious Prince, and a tender Father, doth endeavour daily that their cry against us, may be out-voiced by that other of his prayers for us.*

Nay further yet, I have not equalized the Kings afflictions *and wrongs, with those of Christ in* measure *and* degree, *I have onely noted their likenesse in* kind: *and declared* Historically, *in an Observationall way, (and that by evidence of many particulars) What a specificall similitude there is, or hath been betWixt them; upon the Which I may, and do affirme, that the King hath tasted of Christs* very cup, *yea drunke deep of his very sorroWes: and as the Apostle said of himself, so may I of His Majesty,* (*and yet be guilty of no* Blasphemy) *that* He hath filled up that which was behind, of the Afflictions of Christ in his
Col. 1. 24 flesh, for his Bodies sake which is the Church, (*Whereof He is appointed*

ed Protector and defender,) viz. *for its imitation and consolation; in a like condition. And indeed we the persecuted and oppressed Members of it at this time, looking upon the most Heroick and Christian example of our King, do with the more courage and patience* run the race that is set Heb. 12.1. before us: *And we beleeve 'tis a great matter of rejoycing to our* Soveraigne, *that He is thus, at this time, for this end a* partaker of Christs sufferings; *that seeing He cannot free us, from our sorrowes, He doth yet strengthen us under them by His owne; These things I desire those that have taken scandall at me, to consider seriously upon; Which if they shall vouchsafe to do, I presume they will not in their hearts think me a* Blasphemer *for saying of* Him, whom God hath sanctified, (*and fitted for such great tryalls*) *that* He is (*at least in this*) like unto the Son of God.

The second Crime laid to my charge is flattery of the King, *Which is fancyed to be the ground of the former:* I blasphemed Christ *(say they)* out of my zeal or desire to flatter the King; *but upon due consideration, this* foundation *may haply prove as vaine, as the* structure *upon it hath appeared faulty: I was never till now (that I know) taxed of* flattery, *though (I confesse) often of* indiscretion, *for not serving the times (as others did) to mine own advantage; my Lot hath hitherto lien on the side of the oppressed: I remember well some six years agoe, when* Gods Children *(as they were called and accounted) began first to turn* Rebels *against their King, and* Apostates, *from the Gospell (which they had formerly professed, While they were in this their more proper and low Condition,) divers of mine acquaintance met together about me, to consider what the reason was, that I who had alwayes tooke part with the Church and people of God, in their* Afflictions, *did thus desert them in prosperity, now they had got power into their own hands, and were entring into their long-expected flourishing condition: it was confessed, that I had faithfully discharged my Conscience, unto that present; and had preached against the irregularities of the times, and had suffered much disturbance, for not complying with the ungrounded fancies, and practise all innovations of some men: And after some debate to this purpose no reason being given, the result of all was this;* Certainly God hath even given him up to the spirit of madnesse. *Now I doe verily beleeve that I might (upon better grounds) be concluded* mad *at this present, both by them, and many others if I should affect to* flatter *the King, as the world now goes with him, He not being either in a condition or in a way to be so dealt withall, for indeed they are wayes of* sinne *and not of* sufferinge *that* flatterers *use to assist in.* Flatterers *are men, that look at themselves, at*

their own speedy advantage, and therefore are unseparable servants, even Covenanted Hang-byes to the Militia; *they love not to plow in* winter, *they sow all their seed in* summer, *because they lack patience to wait long for an* Harvest; *therefore if I am one of them, certainly I am a rare one: for my* flattery *appears to be the fruit of my* faith; *the thing it looks at, is a great way off, even in Gods own hand not yet visible, nor scarce credible to the outward sences.*

True flatterers (as I was saying before) are no Purgatory *Bats, but pure Birds of* Paradise, *Butterflyes of Prosperity, that can at any time (with ease) leave Gods blessing for the warme sun; they frequent* West-minster *(now a dayes) as flyes doe the Butchers shambles, where something is to be gotten: and were I of their number I would thither too; and there tell the* Lower *House* that they are the supream power and Judicature in the Kingdome, unto whom all other powers ought to submit. *I would never suggest what men say of them,* viz. *that they are* ipsis nati, multis noti, & omnibus nocui, *empty Vines, better knowne then trusted, and Physitians of no value,* though at first apprehended desirous to cure the diseases of the State, yet now found upon experience to study only to keep themselves up, and their patients down: *I would never talke to them of such stuffe, but I would tell them, that all* the people doe with all thankfulnesse acknowledge, their unwearied paines, unceasant labours, and constant endeavours, in the Common cause of God and this Kingdome, *and* that the Nation, doth at this present enjoy a quiet exemption, from all illegall impositions, a blessed deliverance from all tyranny and oppression; and many unparalleld benefits and freedoms, by their sole meanes and happy Government: *I would applaud all they doe, their very opening of* Tavernes *and* Alehouses *by command, and shutting up Church dores on Christs birth day; their silencing, suspending, and imprisoning the Ministers of Jesus, for taking the opportunity to offer the knowledge of him unto the people; I would warrant them they did all things well, and nothing was amisse in their doings; though their infallibility should fal into contempt, yet their power Wil carry them out. Thus would I busie my selfe, and thus make my applications to men of place and power if I were a* flatterer; *and not stand wasting time and words in speaking good of the* King, *unlesse He were in a more shining and promising Condition: I thinke most men of common sence (considering His Majesties present state) Will take my word in this particular, and so acquit and discharge me of the second imputation.*

But now let me aske my Accusers a few questions: would they in their

good

good natures have no man lay to Heart, or take notice of the sufferings *of their* Soveraigne? *desire they that He might have the occasion also to use those words,* Have you no regard all you that passe by the way? *Do they thinke it Was Well done of the* Priest *and* Levite, *to afford no compassion to the Wounded man? Would they have me carry my selfe towards the King, as many of my Coat (in these dayes) have done; Helpe to Wound Him, and then divert others eyes from looking on Him? must I be a* blasphemer *and a* flatterer, *if I doe not adde something to His burden, and speake of Him as of one* hated of God, *because afflicted? Were* Jobs *friends commended by the Almighty for so doing? let them deal ingenuously, and make the case their owne: suppose themselves Were in the* Kings *condition, afflicted and Wrong'd on every side as He is: and I (as a* Minister) *should remember them of their* Saviours *usage in the World; and shew them how in many particulars their condition is like unto His, and thereupen should say unto them in the Apostles Words,* Rejoyce that you are partakers of Christs sufferings, *Would they account this* Blasphemy *and* flattery *in me? I suppose not: must the King then alone be deprived of the* Comforts *of Gods Word, and of Christs Example? must* these *together With* those *of His Crowne be taken from Him? then I Would say, O the miserable Condition of a King! That is now accomplished in our land and dayes, Which* Moulin *Propheſied Would come to pass, (if Jesuiticall spirits and attempts Were not prevented:) viz. that tis even* a punishment to reigne, and the Coronation of Kings is but *a designation to Misery,* a consecration of sacrifices markt out to slaughter.

Luk 10.33

1 Pet.4.13

Preface to Accomplishment of Propheſies.

Well, be advised all you who think all is yours: who ingrosse to your selves the comforts of Gods word, as Well as the goods and possessions of your Brethren; who cannot abide any body should be thought well of, unlesse they be of your faction; who thinke it a sin to speak Reverently to, or of, your Lord *and* Soveraign: *Who call Civility* flattery, *and Truth* Blasphemy, *if it looketh to himward: Be advised (I say) the times may change, and the cold* North-winde *may blow upon you;* Judge not that you be not judged, *speak not to the grief of the grieved, but rather so, as your selves in your Afflictions may be Comforted;* for with what measure you meat, it shall be measured to you. *Be it known unto you all, this* Anointed of God whom you have persecuted, *howsoever He hath been neglected and is still rejected and refused, by the new Master builders of these times; yet must be the very* Head stone of the Corner *before any thing can be setled among us, to our comforts: He it is that must reduce* Ireland, *and compose* Scotland: *He and none but He, can make*

Mat.7.1,2.

up

up the sad and wide breaches of poor England : *He, He is* that right-handed man *ordained and appointed of God for that Happy worke, and furnished from above with Wisdome, Mercy, and abilities to effect it ; yea His inspection into State affaires, especially into the Constitution of this Nations Government, is far beyond that of all your New State-mongers ; He alone is able to do more in six* weekes *for the benefit of it, by His* direction (*if he might be suffered to goe about it*) *then they have done in this six* yeares *by all their* Consultations : *yea and He Who (by that Divine strength bestowed upon him) hath been able hitherto, to stand under such a Weighty burden of wrongs and sorrowes, is onely able to remit and forgive so many and such High indignities as have been offered to Him: And beleeve it, (all you His guilty and distrustfull people.) His high vertue and Magnanimity disdaines to take revenge upon you : It would be dishonourable for Him, that hath Parralleld with Christ in so many other things, not to conforme also to his example in pardoning Injuries ; yea and in praying too,* Pater ignosce illis.

I am perswaded that nothing but the Kings prayer can obtaine Gods pardon for His Afflicters : *it is worth the observing ; the Sin of* Jobs *friends (and We know What that Was) could not have been forgiven if* Job *Whom they had* afflicted, (*though but With harsh censures,*) *had not been their intercessour: the Lord said to* Eliphas *the* Temanit, my wrath is kindled against thee and thy 2 friends --- wherefore go ye to my servant *Job*, and offer up for your selves an offering, and my servant *Job* shall pray for you, for him will I accept, lest I deal with you according to your folly.

Iob 12. 7, 8.

To conclude therefore, let me advise all, that have had any hand against the King, in the causing or aggravating of his sorrows, that they would fear the wrath of God, which hangs over them, for the same ; and (in pitty to their own soules, and to their posterity) *that they would in true humility goe to their* Soveraigne *and beg both his Pardon and his Prayers ; And so, by giving him the advantage of shewing his mercy and goodnesse, they may at last (there being now no other way left) be helpers in making him to appear (according to their Word at first)*

The most Glorious Prince in Christendome.

The God of all power and grace, bow and incline their Hearts unto it. *Amen. Amen.*

In the Pref. at the beginning of the Book, p. 5. l. 15. for *commonly*, r. *commendable*; and p. 6. l. 20. r. *marked*.

Sect. XXVI.

A true Parallel between the ſufferings of our Saviour, and our Soveraigne, in divers ſpeciall particulars.

THus have I (by Gods aſſiſtance) diſcharged this part of a *Subjects Duty* in *vindicating* my Lord the King, from the aſperſion of theſe men, whereby they endeavoured to beſmeare his Honour, in their malicious *Notes* upon his *Letters*; they aymed to make him (as the *Philiſtims* did *Sampſon*) an object of contempt and ſcorne, but their pillars being falſe, and therefore weak, whereon their building ſtood, the ſame is fallen moſt heavie downe upon their own heads; they hoped to portray him forth, according to the *Image* of him in their owne minds, by wreſting his expreſſions to the higheſt pitch of miſconſtruction, and charging upon him their own conditions; but through Gods help, thoſe *filthy Garments* they arrayed him with, are taken off, and ſent home to their proper owners: And what is to be done now? having uncloath'd the King, ſhall I ſo leave him? (as many falſe friends have done,) that would not be ſo comely; wherefore I will preſent him once againe, as habited in another *mantle*, more truly his, then that other was, though put upon him (for the moſt part) by the ſame men; in oppoſition of that Act of theirs, which I have undone, I will ſet him forth in Chriſts *Robes*, as cloathed with *ſorrowes*; and ſhew what a perfect ſimilitude there hath been and is, between our *Saviour* and our *Soveraign* in the foure laſt years of both their ſufferings.

Such entertainment as Chriſt had, ſuch uſage as he met withall, from ſuch conditioned enemies, and ſuch friends; ſuch temptations as he was aſſaulted with, ſuch wrongs and for ſuch things; ſuch cauſes of ſorrow, and of complaint in all particulars, even *in ſpecie*, hath our King had in the like manner: obſerve I pray you, and mark it well, O all you Loyall *Engliſh*, *Scottiſh* and *Iriſh*, and you will ſay, that never Prince had a more perfect fellowſhip with the Son of God, in this worlds miſeries, then yours hath: never was Chriſts *yoke* better fitted

for any, never did any beare a greater measure of his burden: And if neareneſſe in *condition* here, fore-ſpeaks a nearneſſe of *conformity* in the life to come, as the *Apoſtle* teacheth, then think with your ſelves, from what you obſerve, how ſuperlatively glorious above other Kings will yours be at Chriſts appearing.

First of all, was Chriſt rejected of his owne people? ſo the Text ſayes, *He came to his owne and his owne received him not*; Ioh. 1. 11. nay, ſo farre were they from ſo doing, that *they denyed the* Act. 3. 14. *Holy and Juſt one, and deſired a Murtherer to be granted to them:* This hath been directly the Kings caſe: He hath been rejected by his owne people, who have refuſed to *own him* for their King, denying the Supreme power to reſide in him, which they have laboured to take from him; yea, with open Luk. 19. 14. mouth they have cryed out, *we will not have this man to reigne over us*, we are none of his *Diſciples*, we are for the *Parliament*, they have preferred *Murderers* and *Robbers* before him, chuſing rather to live under the bloudy and iron yoak of ſuch, then to ſubmit themſelves to his moſt juſt, gentle, and eaſie Government.

Mat. 8. 20. 2. Did Chriſt complain that *the foxes had holes, and the birds of the aire had neſts, but himſelfe had not where to hide his head*; and may not the King take up the ſame words? all that was his, is taken from him, craftie *Foxes* and ambitious *Kites* have ſeized as a prey upon his Houſes and Habitations: when his Majeſty at the beginning of theſe Troubles, had travelled from *Shrewſbury* to *Wrexham* in *Denbighſhire*, and being to returne the ſame night, he diſmiſſed the Gentry, deſiring his ſtay, with theſe words, *Gentlemen, Goe you and take your reſts, for you have Homes and Houſes to go unto, and beds of your owne to lodge in, and God grant you may long enjoy them, but I am deprived of thoſe Comforts, I muſt intend my preſent affaires, and return this night to the place from whence I came.*

Mat. 4. 3. 3. Was Chriſt tempted in his neceſſity to diſtruſt God, *to turne ſtones into bread* for his preſent ſuſtenance? and hath not the King been tempted ſo to doe? ſure little elſe have they allowed him to live upon: Was our Saviour moved to take Mat. 4. 6. 8. deſperate courſes, *to caſt himſelfe down*, yea to humble himſelfe

selfe unto his Creature; and was he offered to be made a *glorious Prince*, if he would so doe? to have *the Kingdoms of the world* bestowed upon him by one that had no right to give them? All men know that such assaults, and such motions, with such like profers, by such persons, have been made, and put, and tendered to our Soveraigne.

4. Was not Christ accounted a *deceiver of the people*, called a *fellow*, an *impostor*, a Malignant, *one that had a Devill*, and railed upon in all places, whispered out of credit where ere he came, by a Pharisaicall brood, who *sought only* to themselves *mens praises?* and hath not the King been so called, intitled, esteemed, and used by a like selfe-seeking generation? Indeed Christ and the King have like conditioned Enemies, great pretenders to Religion (and in that regard of great repute among the people) were and are the chiefe opposers both of the one and of the other: the great *Sanedrim* or Counsell at *Ierusalem* were the Heads of the Faction against Christ, and plotted all his miseries, they made *Decrees* against him and his Followers, and molested those that did confesse him, they stirred up the people to cry out upon him, and countenanced all men in speaking evilly of him: they hired the Souldiers and men of warre, to go out with *swords and staves against him*, and (as if he were a thiefe) to apprehend him: And hath not the *Sanedrim*, or great Counsell at *Westminster* been the Authors of all such things against the King? as Scripture affirms the one, so (alas) doth experience confirm the other.

Ioh. 7. 12. Ioh. 9. 29. Ioh. 8. 48. 52. 10. 20.

5. As Christ was opposed by men of severall Sects and Factions, as by *Pharisees* and *Sadduces*, who were at odds enough between themselves, yet banded together against him: So is the King assaulted by men of severall Religions and Opinions, as by *Presbyterians* and *Independents*, who are divided sufficiently *inter se*, yet both united in their oppositions against him; nay, as the prophane *Herodians*, were admitted Associates with the precise *Iews* in their conspiracies against Christ; so the most vile cursers and prophane swearers, (being apprehended likely, by their greatnesse, wealth, or friends to further the designe) have been admitted by these pure conceited fellows, into their combination against the King; and advantages

Mar. 3. 6.

taken from their private discontentments, to hook them into their Association.

Mar. 12. 13. 6. As Christ was watched in all he did, and perverted in all he said, if any thing that proceeded from him could be *wrested* to a wrong sence, it should be surely done, but no notice at all Mar. 2. 16. Luk. 15. 4. would be taken of his *Vertues* or his *Miracles*; yea, he was oft accused for *his eating and drinking with Publicans and sinners*, even by these men that would allow him no other Company, for they had thrust him out from among themselves, because he disliked and reproved so sharply their hypocrisie and base carriages; and even thus hath the King been dealt withall: His actions have been watched, his words misconstrued, his graces neglected, yea obscured, and himselfe censured for his followers, by them that have forced him from their own society, for his not allowing their unjust proceedings; when Christ was at *Ierusalem*, those his Enemies stirred up the people, to be tumultuous Ioh. 8. 59. 10. 31. against him, and to *throw stones* at him: when therefore he had withdrew himselfe from thence, they whispered surmizes and suspitions of him; *what thinke you* (say they) *that he will not* Ioh. 11. 56. *come up to the feast*? so that whether he were present or absent, he could not please them, they were never content till they had him in the condition of a Prisoner, and then how they used him the Scripture shewes. And even this hath been directly the Kings condition, when he was at *Westminster*, *Tumults* were raised, and *stones* and *blasphemies* cast against him; when he was retired from thence, they mouth it as fast in suggesting mispris ions, *what think you* (say they) *that he comes not to the Parliament*? nay, let him but offer to goe thither again, why they will none of him, but are ready to cry, *He comes to* * Experience, since this was written, hath given a full confirmation to this particular. *torment us before the time*: unless they may seize upon him in the nature of a Prisoner, nothing will give them satisfaction; and how they * will use him then, we may easily conclude by their former dealing with him and language of him.

7. Christs Doctrine though uttered with better *Authority* then that of the *Scribes*, was lesse regarded; he and that too were both slighted and despised; his complaint was, *if I tell* Luk. 22. 67. *you the truth you will not believe me*, nay, they forbad the peo- Ioh. 10. 20. ple to heare him; *the Devill is in him* (cry they) *why heare you him?*

him? they would have their owne example the sole rule for all men to go by, in their regards and thoughts of him; *Have any of the Rulers or Pharisees believed on him*? because they had not, they expected that no bodie else should; thus they dealt with our Saviour, and have they not even so done with our Soveraign? are not his *Dictates* and *Commands* though uttered with farre better Authoritie then the *Votes* and *Ordinances* of his Enemies, of lesse observance? are not they and himselfe too slighted and contemned? may not he also complaine, *though I tell you the truth, you will not believe me*? do not the Heads of this Faction against him expect that all mens credit to him and carriage towards him, should be ordered by the square of their owne example? Hath it not been cried, *doe any of the Worthies of Parliament believe him, or give respect to any thing that proceeds from him*? Are not all men brought into a wretched and cursed condition that doe not in this conforme themselves and their judgements to the Parliament practice? I would to God all these particulars were not too evident.

Ioh. 7.48.

Luk. 22.67.

8. Christs enemies not only hated and abused him, but for his sake, all that loved him, all that were instruments of others believing in him, it is said *Joh.* 12. that they *consulted how they might kill Lazarus also, because by reason of him many believed in Jesus*; and most urgent were they with our Saviour about his Disciples, asking him of them, because they would have had him betrayed them into their own hands; which he, knowing their malice, would by no meanes do: nay, this was his onely request, when he delivered up himselfe into their hands, that his Followers might but have their lives spared; *I say unto you, I am he, and if you seeke me let these go their way*: And in this the King also is Christs direct Parallel, for all his friends are hated in like manner for his sake, those that are instruments of working a good opinion towards him are persecuted to the very death; and to the end they might wreake their malice upon such, they have been urgent with his Majestie to deliver up his Friends into their hands, which the King (according to Christs example) thinks by no means he ought to doe; yea, and when he hath offered up himself unto them (as wee

Ioh. 12. 10, 11.

Ioh. 13. 19.

Ioh. 18. 8.

know he hath done) he hath made only Christs request, *that his friends may go away in peace and safety*, but this would not be granted; for 'tis Bloud, Bloud, Royall Bloud, and Loyall Bloud, and Christian faithfull Bloud, which these bloudy and deceitfull men thirst after, nor will a little measure of it satisfie their greedy appetites.

9. Yea and as those enemies of Christ would have no man to love or confesse him, so not to conceal or hide him from themselves, who desired above all things to lay hands upon him; and therefore they set out an *Ordinance* against harbouring or concealing of him, requiring and commanding that
Ioh. 11. 57. *if any man knew where he was they should discover him:* And truly so have the Enemies of our King done, set out a like *Order* to a like purpose, though with farre more severe and cruell penalties to the contemners of it; witnesse their very words, *Die Lunæ May* 4. 1646. *Ordered that it be, and it is hereby declared by the Lords and Commons in Parliament assembled; That what person soever shall harbour and conceal, or know of harbouring and concealing the Kings person, and shall not reveale it immediately to the Speakers of both Houses, shall be proceeded against as a Traytor to the Common-wealth, and forfeit his whole estate, and die without mercy.*

10. In a word, as Christ was belyed, slandered, betrayed, bought and sold for money, reviled, mocked, scorned at, spit on, *numbred among transgressors*, and judged to be such a one
Mark. 15. 28. from his great misery, and from the successe his enemies had against him, and at last put to death; even so hath the King been used in all respects by his rebellious people, who have alreadie acted all the parts which the Jewes acted upon the *Son of God*, the last of all only excepted, which may also be expected in the end from them, when oportunity is afforded; they have baited him weekly for four years space at the stake of scorn; emptied the froth of their scurrilous wits upon him, and spit out the scum of their ulcerous lungs against him; they have crown'd him with *Thornes*, and then derided at his sorrows, fastned him to his *Crosse* (as I may fitly speak) and then bad him *come downe from it*; no man could possibly be more vilely used then he hath been, *numbred he is* (to this very day)

among

among transgressours, and crucified between Theeves on both sides; yea, many of those that suffered with him, have been tormentors also, and abusers of him, and (like that wicked Thiefe) even because he did not help them when he could not, *have rail'd upon him.* Luk 23.39.

11. And further, as Christ was thus afflicted by his open enemies, so to greaten the burthen of his sorrowes, he was too much troubled with the contestations of his own followers, who strove for places of preferment, and *who should be the greatest among them*: which doubtlesse, was no small molestation to his heavenly Spirit: nor was this all, he met with many unkindnesses from them too, *he was wounded in the house of his friends*, forsaken of his Disciples, when the times grew black and cloudy; yea, and afterward his very Appstles themselves fled from him, one forswore him, and another betrayed him: And even in this also, hath the King been like unto him; there hath been strange divisions and strivings among his Followers for place and preferment, to his Majesties great griefe and damage; He hath had wounds given him by his friends, and deep ones too, they have enlarged his sorrowes; they that had dependence on him, have forsaken him, because his afflictions were great upon him: His servants have renounced their relation to him, yea, *those whom he trusted have betrayed him*, they that *eat of his bread have lift up the heele against him*: onely Christ had but one *Judas*, whereas the King hath had many; but Christ indeed, *knew what is in man, and therefore did not commit himselfe unto them*, in which knowledge the King hath been defective, and so hath been deceived. Mar. 9. 34. Zach. 13 6. Ioh. 6. 66. Ioh. 2. 24. 25.

12. Christ expected that his three speciall Apostles whom he chose out of all the rest for that purpose, should watch and pray with him and for him in his greatest Agony, but *they even they slumbred and slept*, and left him in that great and sad houre *to tread the Wine-presse himselfe alone.* Even so the best of us, from whom his Majestie may expect most speciall services of this nature in his agonies and sorrowes, (for that we are ordained on purpose, in regard of our office and calling to watch and pray:) Alas, we sleep, we faile in such our duties for him; we have left him in a manner quite desolate, that he may take up to himselfe Mat 26. 40. Es. 63. 3.

himselfe that word of Christ, and say, *of my people there was none with me:* And as our Saviour (notwithstanding that failing in dutie towards him in his necessitie) did excuse the weakness of his Disciples, *the spirit* (sayes he) *is willing, but the flesh is weake*; so hath our King done, even excused the failings of his Subjects towards him: How oft hath he been heard to say of many, *they are willing to help me, but are not able*; and when he heard related the weakness of one, who (*Peter-like*) had saved his life by a recantation, *the man* (sayes he) *I thinke is honest, and loves me well, only he is affraid to die.*

Isai 63.3.

Mat.26.41

13. But to draw to a conclusion, as Christ deserved none of this hard measure (which he found) at the hands of those that offered the same, he always merited their greatest respect, and loving affections, *many good workes* (saith he) *have I done, for which of them doth you stone me?* Many *Sermons* had he preached, many good *Prayers* had he made, many *Diseases* had he cured, manie *Miracles* had he wrought, yet all was forgotten, malice and spight did raze out the remembrance of all: So the King hath deserved nothing but good from the hands and hearts of his Subjects: He may also say, manie good *Acts of Grace* have I passed for your benefit, O my people, manie *blessings* have you enjoyed under my Government, manie *yeares of peace* and plenty under my protection, for which of them do you thus hunt me, thus persecute and molest me? Indeed Christs enemies sinned against their own Consciences in all they did against him, as appeares by that their saying, *if we let this man alone, all will believe in him:* as if they had said, he is so holy in his life, so true in his sayings, so gracious and good in his conversation, so mild, so sweet and affable in his whole carriage, that we are like to lose all our credit with the people, unless we ruine him, and therefore on purpose they belyed and beslandred him; yea, by all means laboured to engage the people with themselves against him; yea, they made them their instruments to doe him all the mischiefe, and perswaded them that in their so doing, *they did God good service*: Thus the Kings enemies also have gone against their owne Consciences in all their doings against him, and for the very same reason, they know him to be so full of grace and goodnesse, that if people were but let alone, they would

Ioh.10.32.

Io.11.48.

would quickly all adhere unto him, and so themselves of all men should become the most odious; to prevent which, they have bedaubed him with lies and slanders, and engaged the people to be their instruments to persecute and abuse him, yea, and made them to think that they serve God in so doing.

14. Last of all, the *Pharisees* pretended *salutem populi* in all these their doings against Christ, and that they did all for the good of the Common-Wealth, *better one man die* (sayes the chiefe of them) *then all the people perish*; yet *Pilate* easily perceived that all was out of meer envy and malice, and therefore askes them, *what particular accusation they could bring against him*, but they could alledge none, only they tell him in generall termes, *if he were not a Malefactor, we would not have brought him before thee*: He must take their words, and contrary to his own sence believe, that they were too holy to harbour envy, or to doe any thing against any man without cause; indeed afterward they inferred plainly, that the reason why they sought to take away his life, was because he was their King: *He makes himselfe a King* (say they) *and therefore is not Cæsars friend*: S. *Matthew* sayes, that this was his very accusation, which *Pilate* set over his head on the Crosse, *Iesus of Nazareth King of the Jewes*, which was in effect thus much; *This Iesus was accused, and thus crucified (as you here see) only because he was King of the Iewes*: The Pharisees (indeed) would have had him altered the words, and set down, *because he said he was the King of the Iewes*: but sayes *Pilate, quod scripsi, scripsi*, what I have written is the truth, and so it shall stand, in *Hebrew*, *Greeke*, and *Latine*, that all the world may know your Jewish baseness. Thus were their dealings with our Saviour, and thus also have our English Jewes in all respects dealt with their Soveraign; they have pretended *salutem populi*, the preservation of the Common-Wealth, as if *that* were like to perish if he did not; yet one that hath but a *Pilates* eye, a meer naturall eye (if not coloured with Rebellion) may plainly see that the root of all is meer envy and malice; let any body aske the chiefe among them, what personall evill or accusation they can bring against the King, there can be nothing answered, but in generall termes, if there were not a

Ioh.11.47.

Ioh.18.29.30

Ioh.19.13.

Mat.27.37.

Ioh.19.21.

cause, *if he were not a malefactor*, His *great Councell* would not doe as they have done against him: But what that cause is, or wherein he is so faulty, cannot be made manifest, only their words must be taken against all sence and reason, nay, they have plainly inferred (as hath been observed) that they seek his ruine, *because he is a King*, and would maintaine Monarchy: *He that makes himselfe a Monarch or a King, is no friend to the Parliament:* Well, when he is dead, as I think no wise man expects otherwise, but that they will murder him * openly, or secretly shorten his dayes, if they can get him, and God doe not in a miraculous manner againe deliver him; for as nothing but Christs Crucifixion would please the Jewes of old, so nothing but the Kings extinction will satisfie the malice of some in this Age: but I say, when he is dead, we shall in this one thing imitate *Pilate*, and publish to all the world his accusation and cause of his death; This shall be his Title: *Carolus Gratiosus, Rex Angliæ:* CHARLES *the Gratious, King of England, was put to death by the Pharisaicall Puritans of his Kingdome, only because he was their King, and in many respects so like unto Iesus Christ the Worlds Saviour.* I wish with my soule, and I pray with my heart, that they may yet at length prevent us in this, by their unfeigned Humiliation for the wrongs they have done him, and by their right acceptance of him and obedience to him,

* It is one of their Tenents, that evill may be done to further a publick good, and that only is, what they so declare; yea and some of them have vented their intentions to this purpose (even since he hath been in their power) in such black expressions as I tremble to rehearse.

Thus have I shown in many particulars how fitly the *Kings sufferings* doe *parallel* with those of Christ; I might instance in more, but I hope the well disposed from this which hath been said, will of themselves make observation of the rest. I might here also evidence on the other side, How his Majesties Enemies doe resemble him whom themselves call Anti-christ, in their conditions; yea, I could by comparing their doings (in this their generation,) with the worst *Acts* of the worst of *Popes* in severall Ages, demonstrate to the world, that these men of all men, are most like them: but mine aymes are not so much to decypher them, as to offer a true presentment of the King unto his people; to declare his *vertues* and *wrongs* (which they labour to conceale) is rather my work, then to proclaim their ungodlinesse, which indeed speaks it selfe loud enough

enough without my discovery. And truly, had it been possible for me to have healed the wounds made by them upon my Soveraignes Honour, without laying open their corruptions, I should not have mentioned them so much as I have done: for my delights are not to be stirring in such obscene and stinking puddles; But all men know, that he who takes upon him *to justifie the Righteous*, must of necessity *condemne the wicked*, the *goodnesse* of the one cannot be *vindicated*, unlesse the *vilenesse* of the other be detected, specially when they thus stand in competition; wherefore omitting what might be spoken of them to this purpose, I shall rather (as Christs Minister) apply my selfe to speake unto them, after I have uttered a few words to those well-meaning Common people, who have been seduced by them, whom in the first place I desire to listen to mee.

Sect. XXVII.

A serious and Brotherly Discourse to the seduced and oppressed Commons of this Nation; their dangerous condition related; divers and necessary considerations propounded to their thoughts to dissuade them from persisting in their present way: Their Objection of keeping their late Oath and Covenant, Answered.

Countrey-men and fellow-Subjects, you see I have dealt with you as *Pilate* did with these people of the Jewes, whom the subtill *Pharisees* had prevailed with, to be their instruments in seeking Christs ruine; for he desiring to divert them from further proceeding in so evill a way, against so just a Person, brought him forth before their eyes crowned with Thorns, and arrayed with sorrowes, and bad them *Behold the man*; supposing that the sight of his griefs already suffered, by the wrongs and abuses already offered, would make them desist from offering more; So I desiring with my soule (as God is my witnesse) to Ioh. 19. 5.

stop you in this your ungodly way, which the craftie *Pharisees* of these times have thrust you into, and to stay you from further endeavouring your Kings destruction, have set him before your eyes in the same sad and afflicted condition that Christ was in, and whereinto your selves (alas) have helped to bring him: Now I beseech you all *Behold the man*; consider how much you have wronged his innocence already, and abused his goodnesse; and whether you have not shewne unkindnesse enough unto him, who hath been unto you the Author of so much good, so many yeares together.

You will say, had we lived in the dayes of Christ, we would not have joyned with the *Pharisees* in persecuting and abusing him and his Disciples; and yet you are partakers in the like evills; will you disallow of such things against your *Saviour*, and yet act them against your *Soveraigne*? Have you any other evidence against the King then those people had against Christ, the bare testimony and report of his deadly enemies? or have you any better warrant from Gods Word, to rise up and cry out against the one, then those had to do so against the other? surely you have not: O foolish people (therefore) and unwise, *who hath bewitched you?* who hath perverted you? I know you'l say, even they whom we thought we were bound to follow, (*scil.*) *our Teachers* and *our Leaders*; true, and God shall require your bloud at their hands; but in the meane time, if you die in this way, you will die in your sin, for as *Esay* Esay 9.16 sayes, *the Leaders of this people cause them to erre, and they that are led by them are destroyed*, that is, are in the undoubted way unto destruction; and what will you doe at the end thereof?

Perhaps your consciences are yet asleep: so was *Judasse*'s, till his worke was quite done, his Master murthered, and himselfe received his wages; but then it began to open indeed, and so to roare within him, that it debarred him quite from all contentment in his money; for he brings that back to them, who had employed him; and makes his moan unto them, and perhaps expects comfort from them, but they having served their turnes of him, left him in the bryers, whereinto they had brought Mat. 27.4. him, and rejected his complaint with a *quid hoc ad nos? what*

is

is it unto us, ſee you to it; their owne conſciences did not yet ſtirre, nor had they any reſpect at all to the troubles of his ſpirit.

Now truly friends, this will be the condition of many of you, when you have damn'd your ſoules in ſerving the luſts of theſe men, and think to enjoy comfort in that *wages of iniquity*, (the Eſtates of other men which you gape after, and is promiſed unto you as the price of bloud) then will the doores of your conſciences be unlocked, & the ſence of your guilt will make you as ſick as he was, both of your rewards and lives, and then, if you lament and cry, *we have ſinned in ſpilling innocent bloud*, the bloud of our Soveraigne, or the bloud of our Countrey-men that never did hurt or harme unto us, they that brought you into theſe miſeries, however they courted and encouraged you before, will reject your complaints with a *quid hæc ad nos*? you ſhould have looked to theſe things before hand; for *Phariſees* will be *Phariſees* unto the worlds end.

It is a feareful thing to be given up to ſhed bloud; King *James* would ſay, *if God ſhould leave him to kill a man, he would think God did not love him*: and I believe your ſelves were of the ſame opinion, all the while the Doctrine of Jeſus Chriſt (which commandeth love to enemies) did ſeaſon your hearts; but what a ſtrange alteration is there now in your diſpoſitions, ſince the Doctrine of Devils hath been preached unto you, for no other is this of butchering your brethren, of *killing*, *ſlaying*, and *deſtroying*, then the doctrine of him who is a murtherer from the beginning: you would not have been hired heretofore to have acted the executioners part, which is a lawfull office, upon a Malefactor condemned by lawfull Authority, ſo tender you were of ſhedding bloud; but now you make no ſcruple at all of it, you are greedy and thirſty (many of you) to ſpill the bloud of Innocents only for their conſtancy in that *Doctrine* of *Obedience* and *Loyalty* to the King, which your ſelves alſo in Chriſts Schoole have been inſtructed in, meerly upon the temptation and motion of them you call the *Parliament*, who have no more Authority over the lives of men without the Kings allowance, then your ſervants have over yours; nay, which is more ſtrange yet, you are bewitched by their ſeduction,

to think that in killing your Brethren *you do God service*, though
Ioh.16.2,3. our Saviour fore-speaking of this very particular, shewes the ground of this ill opinion to be only *ignorance* of God, and *want of knowledge*.

Nay, not only those that have been Agents or Souldiers in this Rebellion, but in like manner, all you who have willingly contributed Plate, Moneyes, Horses, or any thing tending to the advancement of it, I feare you are under the guilt of bloud, and will be indicted one day at Gods barre as accessaries to all these evills that have been committed against the King and against your brethren; all the men and all the women that brought in their Salts, Spoones, Rings, and Thimbles, by the suggestion and perswasion of false Teachers, must hold up their hands at Gods Tribunall as guilty persons, for doing things (by the seduction and example of others) so cleane contrary to that light of the Gospell, which so many years together had been taught unto them. O friends! strong and strange is the *delusion* that is fallen upon you, and thick is the *veile* that is over your eyes, farre are you gone without looking back, and most difficult is it yet to perswade you to it: I have often feared with my selfe that place in *Esay*, to have too neer a relation to
Esa.6.10,11. you, *The hearts of this people are made fat, their eyes dim, and eares heavie, and to continue so till the Cities be wasted without an inhabitant, the houses without man, and the Land be utterly desolate.*

I beseech you, *in the bowels of Jesus Christ*, think seriously upon the matter, (O that I could perswade you to it) while there is time for repentance, and *save your selves at length yet, from*
Act.2.40. *this untoward generation*; break their yoak from off your necks, renounce their societies, have no more to doe with them, read, mark and ponder upon that place, *Prov.* 1. 10. to the 20. Verse,
Prov.1.10 &c. and remember from whence you are fallen, and return to your Loyalty; O Countrey-men, *Return, return;* and to provoke you more earnestly hereunto, consider with your owne hearts of these particulars.

1. Whether this way wherein you have gone, be not directly opposite both to Christs Doctrine and example? doth not the
Rom.13.7. Gospell command *to give tribute to whom tribute is due, feare to*

whom

whom feare, and Honour to whom Honour belongeth? and doth it not teach that all these appertain to the King? and yet have they not all been with-held from him? was not our Saviours practice in this particular most remarkable for our imitation; He wrought but one *money miracle* while he was on the Earth, and that was to have wherewithall to pay *Cæsar* his Homage; and himselfe sayes he did it, *least he should offend*, so carefull was he not to displease the King; and being tempted at another time, to give some countenance for with-holding the Kings Rights, disclaimed the motion, and cryed out, *redde Cæsari, quæ sunt Cæsaris, & Deo quæ sunt Dei*; inferring that God and *Cæsar* in such matters go together; to injure the one is to wrong the other, for God hath commanded that *Cæsar* be honoured, and that all which is his be rendred to him: Now whether you and your Leaders have done according to this doctrine and example, let your own consciences judge. Math. 17. 27. Math. 22. 21

2. Consider whether this way wherein you have gone be not also contradictive to the *Law of the Land*: The denyall of the Kings Supremacy in this Kingdome, hath been wont to be accounted so heinous an offence, that he who is guilty of it, is judged by the Law to die as a Traytor: And the doing of any thing in prejudice of the Kings Authoritie, as the raising of Forces without him, nay the having but thoughts of mischief towards him, though they never breake forth into Action, is reckoned by the Law for no lesse then *High Treason*, and some have suffered death for such things; nay, further yet, the bare instilling misconceits of the King into the people, to with-draw their affections from him, hath even in this very * Parliament been cald *High Treason*: Now whether the Kings *Supremacy*, not only in things *Spirituall*, but also *Temporall* be not denied, and whether by your opposition to his Majesties Person and commands, and by whispering, yea, by open speaking evilly of him, and consenting to what hath been written against him, you have not made your selves guilty of that grand Crime, let your own consciences also determine unto you.

* In the Charge against the Earl of *Strafford*.

3. Consider whether it be not against common equity to practice the taking away from any one, that which comes unto him by lawfull inheritance, succession, or just election? whether

whether you would not so judge it, if any should divest you of what was left you by your Parents? and whether the Kings Authority and Revenews, (which you with others have endeavoured to dispossesse him of) be not of the same Tenure, and held by the best Title: indeed if men come to power and Authority by fraud and violence (as your *new Masters* have done) the case is otherwise, lives lost in conspiring the downfall of such, may be reckoned well sold; every man in common equity (were there no tie of duty or allegeance) is to help him to right that suffers wrong: but to *concurre* in *oppressing* the *Supreme* Magistrate, and in taking from him what belongs unto him, if conscience be suffered to make report, it will be confessed to be the higheſt injustice; for as to detract from the *Standard* which is the rule of measures, is the greatest sinne, so is it to detract from the King who is the *Standard* of righteousnesse in his Kingdome.

4. Consider whether the demand of having the *Militia* out of the Kings hand (wherein his Authority and Power consists) which your Leaders and you insist upon, be not against piety, and
Gen.25 33. a plaine urging the King to act *Esau's* part in resigning up his birth-right; and whether you think in earnest (as some of your Preachers have suggested,) that you have a sufficient ground to expect Gods blessing upon your undertaking, though it be un-
Gen.27.19. &c. lawfull, because *Jacob* was blessed afterward, though the means which he used to accomplish his design were not approvable? nay, seeing the King is not like *Esau*, so easily drawn to part
1 King.21. with his birth-right, but rather like *Naboth* will keep his inheritance, for feare of Gods displeasure: consider I pray whether you in going about to force him thereto by violence, are not all the while acting the parts of *Ahab* and *Jezabel*, who were persons that had *sold themselves to work wickednesse?* nay, whether you are not more deep in the evill then they were, in regard the King is not to you as *Naboth* was to *Ahab*, a subject, nor have you as he did, tendred an answerable exchange, or rather a better for what you demand from him; consider I beseech you and thinke well in your owne hearts of this particular.

5. Consider and call to mind, whether those Teachers who have

have been most active and busie in drawing you into this your way, have not hereby contradicted their own former Doctrines: It was said of *Stephen Gardiner*, that *no man* (in the daies of *Hen.*8) *had spoken better for the Kings Authority then he had done* in his Book *de vera obedientia, and yet no man more violent then he was in* Queen Maries *time, in persecuting those that held fast to the same truth and Doctrine*: may not the like be said and affirmed of many of your Preachers; that no man taught the duty of Obedience better, or inveighed more against *Rebellion* and shedding of bloud, then they heretofore have done: but now none more violent then themselves in opposing those that practice according to the same Doctrine: if it be lawfull to resist, defame and oppresse the King now, why did they then speak against such doings? or if good language of him, as their Soveraign, and humble obedience to him, was true Doctrine then, how comes it to passe, that 'tis not preached still, now there is such need of it? truth is unalterable. They tell you of a certaine *New Light* received, which it seems, was an attendant upon the *Militia*, for till this was seized on by their Faction, *that* was not seen; and had not *this* been first obtained, probably *that* had been still concealed; may not this *New Light* therefore be suspected? and the rather because 'tis so contrary to that which Gods Word holds out unto us; which as a *sure and certaine guide we are* commanded *to take heed unto*? *Esay* affirmes, that *whoever speaks not according to the written Testimony hath no light in him.* And Saint *Paul* is resolute, that *if an Angell from Heaven shall teach contrary to that Gospell himselfe had preached* (which was the Doctrine of obedience to Princes, and of love to his Brethren) *he ought to be held accursed*: wherefore consider seriously in your own hearts, whether you have done well in suffering your selves to be thus led by your new lighted Teachers.

Fox. *Martyrology.*

2 Pet. 1. 19.

Esay 8. 20.

Gal. 1. 8.

6. Consider whether they doe not onely oppose their owne former Doctrines, but also their own former doings, and perswade you to goe with them, in those wayes which heretofore they exclaimed much upon others for going in? did not they complaine much against forcing tender Consciences, and against urging subscription to things of an indifferent nature, though

allowed by Law, because scrupled at, affirming the same to be against Christian Liberty? and yet do not they now countenance farre greater violence, in pressing of things more directly unlawfull? As for example; would not they have the King forced against his Conscience, to consent to the altering of that *Church-Government*, which he in his soule is perswaded to be most Orthodox, and agreeable to Gods Word, and to the State of this Kingdome, and which this Church and Nation hath so thrived under; yea, and which himselfe at his *Coronation* took a solemn *Oath* to maintain? And have not their very selves been the chief Instruments of urging their Brethren to the taking of new and unlawfull Covenants? and when unto tender and scrupulous Consciences, the offensive Oath hath been tendred in one hand, and an Halter in another, with a furious Commination, that they should have the one, if they did not presently accept of the other, a course which the Bishops never used: have not some of these Ministers approved of this rigorous dealing? yea, and when some of the members of Christ have been at the place of Execution, to be murthered and Martyred by their Faction for their Loyalty to their Prince, or for falling off through trouble of Conscience from their ungodly Covenant and way; have not some of their Preachers stood barking at them, on purpose to disturb their spirits, and to hinder their quiet passage out of this miserable World; even as that *bawling Fryer* did doe unto Archbishop *Cranmer?* (when some have seen or heard them acting their parts in this manner, they have thought of that Fryers Picture as it standeth there in the Book of Martyrs.) And here (by the way) let me exhort all men to read that Book often in these times, and they shall find a very great resemblance between the bloudy Persecutors of those dayes, and these now, and a great similitude in their courses; it was not doubtlesse, without a speciall providence, that the said Book was of late twice reprinted, that so there being a greater plenty of them, we in these times might (being many of us) be more enlightned, supported and comforted in our sufferings: And I would have you observe among many other things, that Note of Mr. *Fox*, How *Henry* the Fourth, that deposed *Richard* the Second, was the first of all English Kings that

that began the mercifull burning of Gods Saints, for their ſtanding againſt the Papiſts: ſo that we may thence learn, that 'tis no new thing for *them* to be given up to the acting of cruelties againſt Gods Church and people, *who* have firſt given up themſelves to practiſe Rebellion againſt their Soveraign; theſe two ſinnes (as it ſeemes) before now have gone together: But I return.

Did not many of thoſe your Miniſters complain moſt fearefully in times paſt for the meer change and alteration of ſome few phraſes and expreſſions in the *Common-Prayer-Book*, holding it then (as it ſeemed) ſo perfect a platform of *Church-Service*, as that no word or ſillable ought to be altered in the ſame; and yet now upon the ſuddain have not themſelves aboliſhed the ſame wholly, as if there were nothing at all good in it? How lamentably did they (ſome of them) raile even in print upon the Biſhops, for endeavouring (as they ſaid though moſt unjuſtly) to weaken that honourable eſteem which the people had or ought to have of the Kings Wife and Children, by *omitting in the prayer for them, that uſuall attribute therein given to God, *ſcil.* that he is *the Father of his Elect and of their ſeed*; and putting in the room thereof, *the fountain of all goodneſſe*: which thing did then ſpeak to their hearts (as themſelves then ſaid) that the Prelates would have the world think that the *Queen* and the *Royall Progeny* to be none of the number of *Gods Elect*, and yet ſince that time, how themſelves have concurred in ſpeaking of the Queen, and in abuſing the whole Royall Stock and Family, is too ſufficiently evident to all people, and too groſſe for me ſo much as to repeat: Conſider I beſeech you (good people) of theſe things and conclude in your own hearts, whether it be any wiſedome in you to follow ſuch *Whirle-gigs*, ſuch *Weather-Cocks*, as theſe your Preachers are.

* Yet that omiſſion and change was by the Kings own ſelfe dictated, and not by any Biſhop, and the Kings reaſon was, becauſe he judged that old phraſe at that time the more improper, he having then no children.

7. Conſider, how theſe your men have moſt carefully ſhunned all publick Diſputes with our Orthodox Divines about this caſe of Difference, which themſelves have helped to raiſe againſt our Religion, Church, and King; for might we but have obtained ſo much from them as the Martyrs in Queen *Maries* dayes did from the Papiſts; we doubt not but long ere this, by Scripture Evidence, and ſtreams of Reaſon in Truths behalfe, to

have over-born that power, by which now they over-beare us; and to have made you (the seduced) confesse in falshoods ruine and discovery, that the credit of your Teachers (like that of facing shifters) is but very little being well known: might such men as Dr. *Usher*, Dr. *Morton*, Dr. *Hall*, Dr. *Prideaux*, Dr. *Featly*, and many others that might be named; who have most valiantly held up the Banner of Christ against the Papists, have been but suffered to defend his Cause also against these men, the vaile had been puld from your eyes many years agoe; but these Craft-Masters are so full of their *Trent* wisedome, that by no meanes will they abide any disputes face to face, with our Protestant Divines. The *Militia* is their best Argument, fire and sword is more sutable to their purpose then Gods word is. And as the Papists urge the Authority of their own *Pope* and peculiar Church, so doe these of their *Parliament*, for a sufficient ground of peoples faith and practise; *the Parliament judgeth so: Ergo*, 'tis verity, and you must believe it, without any hesitation or doubting that it may be otherwise. Because Mr. *John Goodwin* did but conceive a *possibility of errour* in the Parliament, *and out of love to them* (as himselfe professeth) *was affraid they might possibly tread awry, and hurt their foot against a stone*, * *Prynne* (the Parliament Champion) cryes out upon him for being *malignantly jealous over them*, and sayes, 'tis *most uncharitable, unchristian, detestable, fanatique, groundlesse and execrable jealousie in him, yea, venomous Malignancy, Oxfordian Anticisme.* But to proceed; These men do, and will (as you shall find, unlesse God blast them) require as simple, as absolute, and as unlimited an obedience at your hands, as ever the Turk or Pope hath done from their Vassals; an obedience not of *will* only, but of *judgement* also, which is a direct blind obedience; And truly as the Doctrine of *infallibility* is the root of all errour among the Papists, so is it now among them that are the *worshippers* of the Parliament; for when it was once believed that the *Pope could not erre*, then he might oppose Princes, Excommunicate Kings, absolve Subjects from their obedience, raise warres, shed bloud, yea, live as wickedly as he pleased, have as many Bastards as he could get, the people were fast enough locked up unto him in obedience; so now this being swallowed

* See Mr *Goodwins* Book called Calumny arraigned and cast, about pag. 12. & 13.

that

that *the Parliament cannot erre*, the lusty Members thereof may raise Rebellion too, absolve people from their Loyalty, persecute the King, and murther his Subjects, seize upon all their Estates, and sell or give them to whom they please: yea, and let them live as wickedly as they list, as vilely and basely as they please, let them get Bastards, ravish and defile Ladies of Honour, and then defame them when they have so done, or attempted so to do, they may doe it *impunè*, for they be worthy Members all the while, they have none above them to call them to an account, and the people being fast linked to them, by the vertue of blind obedience, will be apt to give faire interpretations of all their doings; well, think seriously of these things in your retired thoughts.

8. Consider also of times past, and compare your experience of the present, with them and say, whether the light of God doth now shine so comfortably upon your Tabernacles, as when the King enjoyed his Rights and possessed his Throne? whether you are now so stored with coyne, or have that leisure and wherewithall to build pleasant Houses? whether you lie so soft, all of you, fare so well, and have that entire Command in your own Houses, over your own goods and servants, as formerly? whether you can say as truly and freely, that *what you have bought and paid for is your owne*, as heretofore? I would that the Londoners and Citizens would consider, whether they be all so well Plated, Jewelled, and attired, themselves, wives and children? whether their bags be not lanker, their banks lesser, and their meanes scanter then in those times of old? whether they enjoy like Liberties and Priviledges under their new Masters, as they did under their King? And I would have the Countrey-man consider, whether his payments bee not more, and his oppressions greater, then they were wont to be? whether hee had not a merrier heart in his bosome, and more money in his purse, when hee payed his Rents to the true owner, his right Landlord, then ever he hath had since he dealt with these new Usurpers? O you poor seduced and abused people! these new Lords promised indeed that you should have your Farms at a lower rate then formerly, so they might receive the Rents; but consider with your selves, hath not

your supernumerary Rates and Taxations, and your Billiting and furnishing out Souldiers, amounted to more then the full payment? and can you think that you shall not be skrewed up to the highest pin by those Huckſters to whom they shall sell or give away your true Landlords Estates, or appoint to be as their own Task-masters over you? can you expect possibly any thing but blows and beggery under them? perhaps indeed you may obtain at last (in lieu of all your Wealth and Labours, and former happinesse) to be partakers of that Priviledge which the Pesants of *France* and specially of *Normandy* doe enjoy, *scil.* you shall have leave to begge freely up and down the Kingdome without danger of whipping; consider seriously of these things I beseech you.

Nay, consider (O all yee people of all sorts) whether you think in Conscience, these your new Rulers with their crew be the very *meek Ones of the Earth* as they account themselves, to whom the intire right and possession of all earthly blessings and inheritances doe appertaine? whether it be a true position which since the *Militia* hath been in their hands they have been bold to maintain, *viz. that right by Conquest is the best Title*, else Gods providence would not permit them to be successefull? and whether (if that Tenent be maintained) any one of you all, can promise to your selves the use and comfort of any thing, that is either left unto you or purchased by you? let this also be thought upon.

9. Consider, whether in any thing these men have performed what at first they promised? whether *Religion* be better setled, the *Church* better reformed, and united, the *Common-wealth* more flourishing, the *Subjects* more happy, then when they took these matters into their hands? you were told by them (as you well know) when they first inticed you, to engage your selves with them in this Warre, that the same would be quickly over; and oft-times since when they came to borrow more money of you, have they not pretended continually that *the worke was almost done*, if you would but come off well and afford another good pluck, it would be quite ended? they promised also (when they moved unto the warre) that they would exact nothing against your wills from you, no, God forbid that they should

use

uſe any violence, they deſired that men ſhould do freely and without conſtraint, only what themſelves pleaſed, they were all for the freedome of the Subject; but have they proved as true of their words as you did of your Aſſiſtance? have they uſed no enforcements to get your money ſince that time, or are your miſeries concluded, and your expences yet at an end? Are the *Scots* paid all their Arrears? Is *Ireland* reduced to obedience or as quiet as at their firſt meeting? Is the King ſetled in his proper Rights and Dignitie as was pretended, and the Subjects in their Liberties? Is Judgement and Juſtice executed in our Gates, and oppreſſion driven from our Streets, and every thing removed that may provoke Gods further diſpleaſure? Nay, doth not the late prevailing of theſe men ſpeak rather a neerneſſe of Gods more heavie Curſe upon us, and a beginning rather then a finiſhing of your ſorrowes? Is it not probable that God will take the matter into his owne hand by Plague or Famine and call both them and you to a reckoning for that Chriſtian bloud that is ſpilt by you without lawfull Authoritie? Or are not all the Nations of the world Gods Inſtruments, and cannot he employ ſome of them to puniſh you, for your puniſhing others without a warrant from his Vicegerent? or cannot he ſend a ſpirit of diviſion amongſt your ſelves, as once between *Abimilech* and the men of *Sichem*, after that by conſpiring together, they had prevailed againſt the Houſe and Family of *Gideon*? ſure *bloud* and *oppreſſion* are crying ſinnes in Gods eares, and the Judge of all the world will doe Juſtice; and 'tis a fearfull thing to fall into the hands of God when he is angry; conſider in your hearts of theſe things.

10. Conſider the *conditions* of your chief Leaders in ſpeciall, and of their Faction in generall, whereunto you have adhered, whether they be ſuch as becomes the Goſpel of Jeſus Chriſt, or rather whether in your obſervation they be not ſuch as the Apoſtles *Paul* and *Peter* propheſied ſhould be in the *worſt* men of the *laſt* and *worſt* times? Have they not ſhown themſelves a *covetous* & ſelf-ſeeking Generation? did they not at the firſt ſeek and ſue with all their ſtrength and policie for the dignity to be choſen Parliament-men, and have they not ſince placed themſelves in the beſt Offices of the Kingdome, are not many of them 2 Tim. 3. 2, 3.

that

that were leane and bare before, grown *plump* and *fat* and *shining*? are they not in the mannagement of their prosperity and successe, *boasters, proud, supercilious* and scornfull persons? have they not often blasphemed Gods Word, by perverting the same to their owne purpose? have they not shew'd themselves *disobedient, ingratefull, without naturall affection* to their Countrey and friends? are they not manifest *promise*, Oath and Protestation-*Breakers*? doe they not daily approve themselves to be *false accusers* of others, *fierce*-spirited in persecuting their unjust and mischievous accusations; also to be *Traytors, heady, high-minded*, having only *pretences to Godlinesse without any true power thereof*? And further, are they not *despisers of Government, presumptuous in their wayes, selfe-willed, not fearing to speake evill of dignities*? doe they not run the black course of reproaching their betters, as well as the red of cruelty against their brethren? Now the Apostles tell us that all such conditioned men are *reprobates concerning the true faith*, and *made to be destroyed*; and doe you thinke that there is safety in being of their society?

2 Pet. 2. 10.

Esa. 59. 3. 7.

Againe, are they not of that number whom *Esay* the Prophet mentions, *whose hands are defiled with bloud*, and *whose fingers with iniquitie, whose lips have spoken lies, and whose tongues have uttered perverse things, is not wasting and destruction in all their wayes? have they not refused to know and to own the way of peace*? And now if they be such, consider whether you are like to gaine any thing by adhering to them, seeing that *their egges are Cockatrice egges, whereof whosoever eateth dyeth, and their webs are spiders webs, which shall never become Garments* to cover themselves, much lesse others: Be serious I beseech you deare Christians, in thinking of these things, and let not their Religious *pretences*, their many *fastings* and *thanksgiving*-dayes make you think ever a whit the better of them; for *Satans Ministers* have come in the shape of *Angels of light* before now; it hath been the old custome of Hypocrites to deale thus with God Almightie by fastings and thanksgivings to uphold their reputation; for their *Fastings* read *Esay* 58. chapter, and for their *Thanksgivings*, see *Jer.* 7. where 'tis said of them, that they could steale, or plunder, *murder* and shed bloud, *speak falsly* and commit

Vers. 5.

2 Cor. 11. 13. 14.

Es 58.

Ier. 7. 9. 10.

commit *adultery*, yea, and worſhip *Baal* (as ſome do now the *Militia* or God *of forces*) and *yet* (ſayes the Lord) *they come and ſtand before me in my Houſe, and ſay, we are delivered to do all theſe abhominations:* they acknowledge Gods deliverance, (and perhaps his aſſiſtance of them) but ſo as if the ſame had been vouchſafed on purpoſe, that they might be, and continue to be the Actors of thoſe villanies; ſo in *Eſay.* 66. there is mention made of others that were frequent *in their oblations to God*, and as appears, verſ. 5. had (juſt as theſe men doe) *hated their Brethren*, and in a *pretence of zeale to Gods name had caſt them out of their poſſeſſions*, (though they were ſuch as *truly feared the Lord, and trembled at his word*;) yea and for their ſucceſſe againſt them, in theſe their miſchiefes and unjuſt doings, they praiſed God and ſaid, *The Lord be glorified*, they had *dayes of Thanksgiving* to that very purpoſe: Therefore ſince it hath been the uſuall cuſtome of the grandeſt Hypocrites to doe after this faſhion, you have no reaſon now to think any whit the better of theſe men, for their outſide profeſſions. Dan. 11. 38. Eſai. 65. 5.

Laſt of all, conſider the relation which theſe men (the Members of the Commons Houſe I mean) do ſtand in unto *your ſelves*, whom they command, and to your *Soveraign* whom they oppoſe; *to your ſelves* they are publick Servants, choſen by you to agitate for you (in Gods way and according to Law) your common affaires; *ſcil.* to confirme your Religion, Peace, and Poſſeſſions to you; and not to raiſe warres to the deſtruction of all theſe. *To the King* they are ſworn Subjects, bound by Oath and Proteſtation to preſerve his Perſon, Eſtate, and Honour, ſafe and intire againſt all people; in briefe, they are the *grand Jury-men of the Kingdome* and nothing elſe, and their office is not to judge, or paſſe ſentence againſt any perſons, but to enquire after the grievances of the Countrey, and to make preſentment of them with all humility, unto the *King* who is the Judge ſo deputed of God, and to the *Nobles* of the upper Houſe, who are with him as Juſtices upon the Bench, and to ſupplicate of them, (in whom the only power judicative is reſident,) a redreſſe of things amiſſe; and then when a good Law is made, to give their aſſent unto it, and notice of it to the Countreys or places whoſe Deputies they are, and to ſtirre them

up to honour their King, and to praise God for him who is so ready to do Justice and to shew grace unto them; this is the proper office and work of the *House of Commons*, in the discharge of which only you are to shew countenance unto them; but if they shall doe things out of spleen or unbecoming their places, you are to withdraw your *favour* from them, and to bestow your *frowns* upon them; for if the *Grand Jury* at an Assizes, in stead of doing that duty, (whereto by Law they are designed) should fall to pull the *Justices* from the Bench, and to beat the *Judge* out of Town, and to imprison and kill their *Neighbours* (as good men perhaps as themselves,) would you think it fit to take their parts in such their doings? would you not rather all joyn to lay hands upon them, and bring them to be punished, for their misdemeanours; and desire to have them put out of their places, and wiser men appointed in their stead that know how to behave themselves better? I pray consider well of these things, and remember at length what you have done, and what you have now to doe, under whose fealty you were born, and to whom you have sworn Allegiance: and observe what intimation our Saviour gives in that saying of his, *if my Kingdome were of this world then would my servants fight, that I should not be delivered to the Jewes*; or to them that seek to take away my life: doth he not plainly inferre thereby, that the Subjects of earthly Princes who have Kingdomes in this world, ought to fight for their Soveraign, to endeavour his deliverance from injustice and wrong, and not to suffer him (in any sort) to be rendred up into the hands of his enemies; and be you certain of it, that so long as the King (Gods Deputy and your Protector under God) is thus abused and kept from his Rights, you shall never enjoy peace or prosperity, nor the quiet possession of what is yours, for Gods heavie Curse will so long hang over this Nation and Kingdome: Well, think of it well, and doe accordingly.

Joh. 18. 26.

Confident I am (Brethren) that the major part of you did Associate your selves with these ill disposed men (as they of old did with *Absalom* and *Achitophel*) *in the simplicity of your Hearts*, by giving too much credit (as they did) to those false reports, which in their wicked policy they cast out against the

the King and Government; you were perſwaded before you were inſtructed, and in your good zeale you have walked thus far, to the extirpation (as you hoped) of Popery and prophaneneſſe; which alas, you have exceedingly increaſed, though ſore againſt your wills; and are likely to thruſt your ſelves into it, or into other as deep errours: you have heard ſay, that zeale without knowledge is very dangerous; and let me tell you further, that the higheſt Hereſies have riſen from miſguided zeal: *Arrius* upon deteſtation of *Gentiliſme* leaſt he ſhould ſeem to acknowledge more Gods then one, by confeſſing a Co-equality of Chriſts Divinitie with his Father, denied the ſame; and *Sabellius* in deteſtation of *Arrius*, fell into the other extreme, and denyed the diſtinction of Perſons. And be your ſelves the Judges, do not many of you meaſure what is good and holy by its oppoſition to the Conſtitutions of the Church of *Rome*, accounting moſt perfect what is moſt oppoſite thereunto, and that polluted which participateth in any thing with the ſame? doe you not thinke your ſelves righteſt when unlikeſt the Papiſts, and neareſt to Heaven when furtheſt from them, though perhaps then you may be neareſt to them in *ſubſtance*, even when moſt oppoſite in *Ceremony*? (ſomwhat in this Book hath been diſcovered to this purpoſe;) but that is not the right rule to go by: well conſider I beſeech you, of what I have ſaid unto you, and deſiſt from having any further hand againſt your King, and from labouring the extirpation of that Government you were born under, which to doe, doubtleſſe is a moſt heinous ſinne; if a man were borne in another Land, where is a Government leſſe perfect then ours is, he ought not by any meanes to joyne in fighting for the deſtruction of it; nor is our Poſteritie ſo ſtrictly bound by ſuch ſtrong engagements of Conſcience to endeavour the reſtauration of this (if by theſe violent and unlawfull courſes it ſhould be altered, which God forbid) as we are now to uphold and maintaine the ſame, or to prevent the Change thereof. Wherefore (I beſeech you all) remember your ſelves, think what you have alreadie done, what you are in doing, and ſtay your hands.

Object. Perhaps ſome of you will ſay, but we have taken an Oath, a Covenant (which our Preachers put us often in

minde of) to persevere in our way, and not to forsake those men with whom we have entred into Association.

Answ. Master *John Goodwin* one of your Ministers doth enform you in his 12. *Serious Considerations*, that *to violate an abhominable and an accursed Oath out of Conscience to God, is an holy and blessed Perjury.* Now therefore if I prove that your Oath and Covenant is *abhominable* and *accursed*, then it will follow, that as it was an high sinne to take it, so is it an higher to keep the same, and according to the Doctrine of one of your own Teachers, an *holy* and *blessed Perjury* will it be to breake it. But this I shall make good, and thus I argue.

That which is ungodly and unlawfull, both in respect of matter and form, is *abhominable* and *accursed:* But such is that Oath and Covenant which you have taken, therefore you ought to breake it, and in no hand (unlesse you will run upon your owne damnation) to keep the same.

This I shall evidence in both particulars, that 'tis *ungodly* in respect of matter, and *unlawfull* in respect of form.

First, An Oath is ungodly in respect of matter, (and so by consequent unlawfull,) when it is to performe ungodly and unlawfull things, *viz.* things forbidden of God, and formerly disavowed by us; But of this nature is this Oath and Covenant: For

1. 'Tis to *oppose the King, and Forces raised by Him,* whom God hath forbidden you to *resist*, and commanded you to *fear, honour and obey*, and whom you have *sworne* Allegeance unto, and *Protested* to defend in *his Estate and Dignity* against all Opposers, *with your lives and fortunes.*

2. 'Tis to *kill, slay and destroy* your Countrey-men and Brethren, which as a work of the Devil you renounced in your Baptism, and is directly opposite to the sixth Commandement, *viz. Thou shalt not kill*, which then also you vowed and promised to keep and observe.

3. 'Tis *never to lay downe Armes*, or to be quiet, *so long as there is any left on the Kings side for you to oppose*; whereas strife and contention are works of the flesh disclaimed also in Baptism and forbidden in Gods word, which commands you to *live peaceably*

peaceably with all men, to study to be quiet, to love your Enemies; and to conquer them by patience and well-doing, and not by killing of them or fighting against them: Now,

Therefore this your Oath and Covenant being of this nature, 'tis utterly ungodly and so unlawfull in respect of the matter of it; 'tis of the same kind with that which the fourtie men entred into, *neither to eat nor drinke till they had killed Paul*; which none of you will grant had been fit to be kept, nay, rather 'tis of a farre worse kind then that was, for 'tis a Vow or Covenant, not only to breake Gods Commandements, and to kill your Brethren, but also to slight your Promise in *Baptism*, and to renounce all your Oathes and Protestations of Loyaltie and Obedience formerly taken; yea, and to persist in so doing: think I beseech you, how you will answer this at Gods Tribunall. Act. 23. 21.

Secondly, An Oath (as I apprehend) is unlawfull in respect of the form (and so by consequence *ungodly* too) when it is not expressed, administred and taken in such verie words as by Law are prescribed, or when it is not enacted by full and compleat Authoritie: But of this nature is this Oath or Covenant which you stick upon: *Ergo*, 'tis unlawfull and by consequence ungodly; for confirmation of this; let it be remembred, how (before this unhappie Parliament begun at a meeting in *Yorkshire* about the first coming in of the *Scots*,) the King tendred an Oath of Loyaltie to the Lord *Say*, and some others, who refused the same upon this ground, *It was not lawfull in respect of form, for the words, method, or frame thereof had not been agreed upon, settled, or established by Act of Parliament*, viz. by the King and the two Houses: And so the alledged reasons, why those Oaths tendred by *Bishops and Archdeacons* at their Visitations were condemned by this verie Parliament for unlawfull, was in respect of their formes, they were not administred in the precise termes, and direct words which by the King and whole Parliament were prescribed and Authorized.

Now if this be so, then this verie Oath and Covenant which you have taken, being as you all know, defective this way, cannot be legall, the King and whole Parliament never enacted it as a Law for you to take and observe. But onlie that corrupt

Faction in Parliament, who (having themselves deviated from the wayes of God and Lawes of the Land) have imposed and forced the same upon you, to the end that with your lives and fortunes you might stand in the face of dangers for their sakes, and be as a strong wall to hedge and defend them in their wickednesse, and well they will requite you for this service. And for your Preachers who perswaded you at first to take this Covenant and now to keep it, they being in the same condition with them that imposed it, no marvell if they labour to hold you still under the bondage of it. But why doe not those your Preachers answer those Books which have been written against it, wherein the impietie and unlawfulnesse of it is fully evidenced; foure * severall Bookes have been written against the same, and not one of them yet answered, which very thing (if well considered) discovers their resolution in evill; they perswade you to take and keep a Covenant, which themselves are not able to maintaine to be lawfull by Divinity, or Reason, or anie other Argument, but onely Club-Law: Nay, one thing more let me mind you of, do but think with your selves how God hath manifested himselfe against this Covenant in breaking asunder manie of those that were knit together by it: How are they divided? How bitterly the *Presbyterians* and *Independents* write and speak against each other? a rotten Covenant it must needs be, that cannot hold the spirits of the Takers one three yeares together; doth not God hereby plainly manifest his dislike of it? hath he not visibly made good his word against it by this breach among them? *Es.* 8. 9. *Associate your selves O ye people, and ye shall be broken in pieces, give eare also you of a farre Countrey* (you *Scottish* Covenanters) *gird your selves altogether, yet shall ye be broken in pieces; gird your selves and ye shall be broken in pieces:* 'Tis worth the marking how the words are doubled in the Text, which according to the interpretation of *Joseph*, in whom the Spirit of God dwelt, is to shew the certaintie of the thing that God hath established it, and will * shortly and surely bring it to passe.

* Besides the *Oxford* Reasons lately published, which all the Assembly of Divines are never able to confute.

Gen. 41. 32.

* Indeed this day this Scripture is fulfilled in our eyes.

One place more let me remember you of, 'tis *Hos.* 5. 12. and I pray consider, whether the same may not fitly be applyed unto you, *Ephraim is oppressed and broken in Judgement*, there is his

his preſent miſery; the cauſe of it followes, *becauſe he willingly walked after the Commandement*, ſcil. of *Jeroboam* and his Rebellious Faction, who by ſome new Ordinance of their own deviſing had tendred ſome Oath or Covenant to the people againſt their King whom they oppoſed, and againſt the right and old way of worſhipping God at *Ieruſalem*; this (it ſeems) the people at firſt had conſented *willingly* unto; and for the ſame were ſoundly oppreſſed by their new Maſters (that had impoſed it on them:) Now *oppreſſion makes even wiſe men mad*, (eſpecially when it falls unexpected,) and hence it comes to paſſe, that they were *broken in judgment*, they became even like diſtracted men, becauſe through their own eaſineſſe, they had been perſwaded into ſuch bondage under ſuch Maſters as did nothing but pill and oppreſſe them, and would afford no juſtice or remedy unto them upon their complainings. Nay and yet this was but the leaſt part of their puniſhment, the worſt is behind, verſ. 13. *Therefore ſayes the Lord*, (viz. *becauſe they willingly walked after the Commandement*, or were ſo eaſily perſwaded to take a wicked Covenant;) *I will be unto Ephraim as a moth, and to the Houſe of Judah as rottenneſſe*; *i.e.* my Curſe ſhall conſume them and their Families as a *moth* doth a Garment, or as *rottenneſſe* doth a thing that is already putrified.

Conſider I ſay, whether this may not in ſome ſort concerne you, and if you think it may, I beſeech you (deare Countreymen) renounce ſpeedily that ſinfull Oath which you have too unadviſedly taken, leaſt as *oppreſſion* hath already overwhelmed you; ſo the *moth* and *rottenneſſe* from the Lord doe alſo ſeaze upon you, *Say not you a Confederacy any longer with them that have confederated* againſt your Church and King; *neither feare you their feare*; God is yet gracious and will pardon what is paſt if you repent, therefore *let him only be your feare, let him be your dread*: And your King alſo is gracious, ready upon your return to Loyalty (like the Prodigals Father) to remit your unkindneſſe and to receive you with gladneſſe; let him alſo be the object of your Reverence, and let the deſires of your ſoules be to rejoyce his ſpirit now, after this time wherein you have ſo ſadded and affiicted him, that ſo at laſt yet, he may *give up his account with joy*, which will ſurely be moſt *for your profit*. Eſ. 8. 12. Heb. 13. 17.

And

And now for those your Teachers who have seduced you, both from *Gods blessing* & the *warm Sun* too of outward prosperitie, which did so comfortably shine upon you, undoubtedly they
2 Cor.11.13 were Satans Ministers in Angels shapes: as once he made use of
Mat.16.22. *Peters* tongue to tempt our Saviour, so now he hath of theirs to deceive you; and observe them well, their gilt ere long will fall off, and their good report will die before them. And (deare
2 Cor.11. Countrey-men) let me not be thought to boast overmuch, if after S. *Paul's* manner I compare my selfe with them to your cogitations and opinions; Are those your Preachers Englishmen? so am I; are they Protestants (at least in your esteem?) so am I; are they Ministers of Christ (think you?) know this, that by the favour and grace of God so am I; and perhaps may say, that (through divine assistance) I have given as true a proof of my Ministery among some that know mee as they have done: I have been in labours as aboundant, and in reproaches (for Christs sake) more, in prison as frequent, in dangers of death as often; in as many perils by Robbers, by mine own Countreymen, by *false brethren* as the best of them: And therefore I hope I may obtaine credit with you as well as they; I tender your salvation I dare confidently say, for Christ my Masters sake, as truly as they do; I have no design at all of mine own upon you, to get your moneys or ought you have: I aime only (God is my witnesse) to free you from the snare wherein you are intangled; I am a stranger to you, and so am content to be untill the great day, when we shall all meet before the great Judge, to have our hearts opened, and our works manifested; And I doe beseech you, God knowes I write this with teares, and begge of you even in the bowels of our Saviour, and for the sake of those your precious soules, which he purchased with his deerest bloud, that you would but be advised to consider seriously of what I have said unto you; my prayer to the Almighty is and shall be *that you may but accept of the same with a like heart and spirit as 'tis propounded*, say but you *Amen*, to this my petition, and we shall be againe of one mind and judgement. And O let us not, let us not my deare Brethren, thus continue fighting one with another, or divided one from another, for if we do, we shall ere long, be destroyed one by another, but let us lay aside all malice against

against one another, and all evill speaking one of another; Sirs, *we are Brethren, why should we strive,* and quarrell after this sort, to the sport and scorn of all that dwell about us, and to the obloquie and disgrace of our Holy Religion? O let our contention I beseech you only be like that of the *Vine* and *Olive*, which of us shall beare best fruits, and not like that of the *Bryer* and *Thistle*, which of us shall be most mischievous and unprofitable. And so (Countreymen) I conclude my speech unto you, with this Prayer for you: "*Pater ignosce illis, quia nesciunt* "*quid faciunt*, Father of mercies forgive the people of this Land, "(who have been seduced into this Rebellion against the King) "their sinnes committed in the same; for they know not what "they have done, lay not the evill unto their charge, but wink "at their former ignorance, and open their eyes now at "length, and henceforth to see their errour, and blesse these con-"siderations unto them, to that end and purpose for Christ Jesus "sake. *Amen.*

And be you assured, Sirs, that not only my selfe, but also many others whose bloud you have thirsted for, whose Estates you have gaped after, and whom divers of you have been wont to entitle with the odious names of *Malignants*, *Papists*, *Devils* and *Dogges*, doe dailie pray to this purpose in your behalfe; for we apprehending you to be in the same condition and state as S. *Paul* was in, while he yet went *breathing out threatnings against the Church of Christ*, doe thinke it our dutie to approve our selves such as he was, when he prayed for the persecuting *Israelites (his Brethren according to the flesh) that they might be saved*: we conceive of you, as he did of them, that *you have a zeale, though not according unto knowledge*; this our Religion teacheth us to doe, and thus to think: And so God be with you. Act. 9. 1. Rom. 10. 1. 2.

Sect. XXVIII.

A faithfull and Miniſteriall Admonition, to the Troublers of our Iſrael: ſcil. *the Factious Members of the pretended Parliament at Weſtminſter, who are Evidenced to be neither Patriots to their Country, Wiſemen, nor good men: Their Religion diſcovered to be* nec una, nec vera, nec bona.

IN the next or ſecond place, I ſhall aſſume the boldneſſe to ſpeak a little unto you, (O you men of *Weſtminſter*) and I pray obſerve my words, if Providence ſhall pleaſe to bring this my Book unto your view. And firſt let me deſire of you not to be angry, if I ſpeak rather to profit then to pleaſe you, forbearing altogether thoſe falſe and clawing expreſſions, which your adorers uſe, when they addreſſe themſelves to ſpeak unto you: I dare not tell you of any *Humble tenders of my conſtant Devotion to ſerve you in your way*; for I am ſure 'tis not the way of Chriſt and God, nor can I *humbly acknowledge your great Labour and endeavours imployed theſe many yeares in the Reformation and preſervation of Church and Common-wealth:* for I know no ſuch matter, but rather the direct contrary; I love not to jeere you, for ſuch language to you I take to be none other then a plaine jeering of you: nor can I tell how to give *flattering Titles*; I am one of Chriſt's Meſſengers, and have a charge to *tell you aloud of your tranſgreſſions*, and of your ſinnes; perhaps there are but few, that will in all things, do it ſo plainly, as I have done or ſhall do; but as it is my duty, ſo I thank God it hath alwayes been my cuſtome and care, to keep a good Conſcience in this matter; and though I am guilty of many ſinnes, (for which the Lord be mercifull unto his ſervant,) yet prayſed be his grace, I never had any inward check, for any knowne *flattery* of any in the ſerious diſcharge of my calling; I hope I may without preſumption ſay, that I am as

Eſa. 58. 1.

free

free from *that sinne* as *Luther* was from that of *Covetousnesse*; I make no question, if you can gripe me, you (the guilty Faction I meane) will deale with me, as your Fore-fathers did with my Master Jesus, for my going in this his way, of plainly detecting Hypocrites and evill men; and therefore I shall keep my selfe out of your power so long as I can, and doe pray that if it be my portion at last, (when mine hour is come) to fall within your reach, I may have strength and patience from above to endure the paines of death, which I shall confidently look for at your bloudy hands; though let me tell you one thing, and it shall be only that which blessed *Sanders* the Martyr, told your brother *Stephen Gardiner*, *you were best to take heed of shedding innocent bloud, for truly it will cry*: And as *Jerome* of *Prague* did his Enemies at the Councell of *Constance*, so shall I cite you to answer for it, before the Tribunall of the most High and just Judge: Well, this being premised, I doe now addresse my selfe unto you, for the present in this manner. *Fox Martirol.*

Be it knowne unto you, (O you unhappy men) you have been the principall instruments of all our woes, and have given life and motion to all our miseries; you are they that have most highly scandalized the *Gospell* of the Sonne of God, by your acting under the profession of it; most horrid evills, as if that had countenanced you in your so doing; you are they that have turned this well-ordered *Common-wealth* into a confused *Chaos*, and have laboured with all your might to pull down the prosperous Government of this most *renowned Church*; you are they that have persecuted and defamed a most *pious King*, and exposed to eternall disgrace and suspition the *Religion of the Protestants*; you have suppressed, silenced, banished, murthered, and undone many thousand Preachers and Professours of it; you are they that have deceived your *Countrey* in abusing that trust which they imposed in you; you would be accounted *Patriots* forsooth, but you have acted the part of *Butchers* rather, both upon the soules and bodies of your Countrey-men; you would be thought *wise men*, but your *wisdome* hath been only shown in ill doings; you would be esteemed *holy persons*, but where then is that *harmlesnes*, that *undefiledness*, which should have appeared in

1 Sam. 15. you? you have been full of *bloud-guiltineſſe*; yea, of *Rebellion*, which as the Scripture ſayes, *is like the ſinne of Witchcraft*; Majeſtie and Mercy were wont to be the ſtrongeſt guards againſt Treaſon, till your dayes; but you have violently burſt through that double fence, and pierced through the privie maile of Innocence too; Majeſty, Mercy, and Innocence, all have been rather as a prey to invite your evill natures, then any guard to keep you back from offering violation; O to what an high pitch have you aſcended? what tranſcendent impieties? what blouds and blaſphemies have you countenanced and committed? *quis talia fando temperet à lachrymis*, who without flouds of tears is able to expreſſe or think of what you have acted.

Firſt, for the Title of *Patriots* which you thirſt after; O had you been adviſed by your King, had you cloſed with your Soveraign when he at firſt committed things to your care, to order, rectifie and ſettle for our good, had you minded that work for which you met, and made that your buſineſſe as he would have had you, how ſhould we all have rejoyced in the very mention of you as of *Patriots* indeed? how ſhould we have hugged your names in our affectionate memories, and conveyed them to Poſterity with a charge to keep in everlaſting Honour?

As *Adam* and *Eve* were our undertakers or repreſenters in *Paradiſe*, ſo were you in *Parliament*, and as God to them, ſo the King to you, gave a Liberty over all the Plants and Creatures in his Garden; reſtrained you in nothing, ſave onely from one particular thing, which was the *forbidden fruit*; but nothing would ſatisfie your ambitious reach ſave onely that, whereby you have brought upon us all, Gods heavie curſe, and all kinde of miſeries. O how farre were you from the diſpoſition of hoGen. 39 8, 9 neſt *Joſeph*, who being tempted to meddle with that which belonged not to him, was with-held by the conſideration of that great truſt, which his Maſter had repoſed in him, and of that liberty and authority which in all things elſe was granted to him: And how did God ſoone after reward this his faithfulneſſe by advancing him to as great Authority over the whole Realm, as he had before over one Family; wherein alſo all but the Throne was at his diſpoſing, *in that only* (ſayes *Pharaoh*) *I*
Gen 41.40. *will be above thee*: which he (good man) was farre enough from

seeking after; for his endeavours only were to settle *Pharaoh* more firmly in it, and to advance his wealth and dignity, as the story at large tells us; by which meanes he procured honour and favour sufficient to himselfe, both with God and Man; he lived desired of all, and died lamented by the whole Nation. O I say, that you had had the wisdome and the grace, to have imitated this *Joseph*, this good Councellour of State; you were tied in as great engagements of gratitude as he; but you without any other temptation, save only the corruption of your owne hearts, have laboured to ravish from your Lord and Master his reserved *jewell* of Majestie, and to rob him of his wealth and of the *hearts* of his people: yea, and to invest your selves with that Honour and esteem which with your strongest studies you ought to have fastened eternally to his Crown and Diademe. Therefore you must never think (however your flatterers doe bedawb you,) that you shall ever be dignified by good men with that Title of *Abraes*, as *Joseph* was, or be reckoned for *Patriots* of your Countrey.

I have read that true Patriots have these foure conditions.

1. They will love and obey their true and lawfull Prince, giving example to all others of doing the like; for to love their Countrey and hate their Prince can never stand together.

2. They will defend their Prince and Countrey against such as are enemies thereof, and that go about to dispossesse him of the Rule and Government.

3. They are carefull to conserve their Countrey from desolation and ruine, by inland dissentions and Civill Warres.

4. They will also maintaine others that are borne in the same Countrey as well as themselves in the fruition of their lands and goods rightly belonging to them.

Now I would have your own consciences speak, whether any one of these foure conditions have appeared in you since you met together; nay, have you not rather shown a direct opposition unto them all? have you not carryed your selves towards your naturall Prince in all wayes of hatred, contention and disobedience? Have you not abandoned his Authority and gone about to take away his absolute Soveraigntie from him? Have

you not occaſioned deſolations, ſpoiles, and robberies, throughout the whole Nation, by theſe unnaturall diviſions and Civill Warres which you have kindled? Have you not taken by violence from your Country men their ancient poſſeſſions, left them by their Fathers, giving and ſelling the ſame away to ſtrangers, broken all their ſtrong Priviledges, and moſt tyrannically and cruelly ſhed their bloud? let your owne Conſciences ſpeake whether theſe things have not been done by you.

You would (I know) be *famous* amongſt men, and to this end you ſet your adorers on work to talk of great things which you have done, and to attribute to your ſole praiſe thoſe acts of grace, which were the fruits of the Kings goodneſſe, (the benefit whereof notwithſtanding you will not ſuffer the people to enjoy,) yea, and they call you the *Phœnix-Parliament*, and the *wonder-working Parliament*, but if we ſpeake the downright truth, you are famous only *in infamy*; it was ſaid in *Joſiah's* praiſe, but it may be affirmed on the contrary to your diſgrace, that *never the like went before you, nor followed after you*; and therefore you are indeed a *rare* and *Phœnix-Parliament*: and wonders we confeſſe you have wrought too, even ſuch as Hell it ſelf doth both rejoyce in and ſtand amazed at; but Chriſtian mankind hath cauſe for ever both to abhorre and loath: It's true, *pulchrum eſt eminere inter illuſtres viros*, (as *Seneca* ſayes) 'tis a faire and deſirable thing to ſtand in the rank of renowned men; but they that will do ſo, (as he teacheth *) *muſt conſult for their Countreys good, comfort afflicted ſoules, abſteine from bloud, bridle their paſſions, bee peace-makers and inſtruments of quietneſſe in their generation: Hæc ſumma virtus, petitur hac cælum viâ*, this is true Honours road, this is the way to Heaven; wherein as yet you have not entred, and therefore are no *true Patriots.*

* *Conſulere patriæ, parcere afflictis, fera cæde abſtinere, tempus atque iræ dare, orbi quietem, ſeculo pacem ſuo.*

Secondly, nor are you truly *wiſemen*, which is another Title you challenge to your ſelves: Let me tell you, that men qualified with true wiſdome have heretofore judged Warre the greateſt evill, as whereby *creſcit ſcelus dum punitur*, ſinne is rather increaſed then puniſhed in a Nation; and they have deemed the beſt uſe thereof to be the ſame which Nurſes make of *Robin Goodfellow*, onely to terrifie; for inſtead of refining,

it

it corrupteth and depopulateth Churches and Kingdomes; therefore how farre will Posterity judge you to have been from true *wisedome*, in chooſing to accompliſh your ends by this meanes, when they ſhall read of your doings, and withall, that what ever good you could expect or durſt pretend to reap by it, was offred you without it? you thought meet in your *wiſdome* to walke rather in the way of *feare*, then in that of *love*, and to force your King to grant you more, then was fit for him to give, or you to take; but this ſhewed your great ignorance, as of God and his paths, ſo of *noble Natures*, with whom compulſion prevaileth never; the limits of Princes are not to be ſo bounded; *Rex eſt qui metuit nihil*; Majeſty and feare cannot lodge together nor ought they; inforcement kills Authority; 'tis an ὕστερον πρότερον, for ſubjects to give Lawes to their ſuperiours; and that Servants ſhould beare rule over their Maſters, is the firſt of thoſe foure things, *for which the earth is diſquieted*, ſayes wiſe *Solomon*. Prov. 30. 21. 22

Truly (Gentlemen) I would have you *wiſe men*, and ſo to approve your ſelves, your place requires it, but by no meanes will I allow you to be *wicked*; for as *wiſedome* beſt, ſo *wickedneſſe* of all others doth worſt become you; *Pallas* the Goddeſſe of wiſedome, was feigned by the Ancients to have a Buckler all over covered with Snakes and Serpents, and I allow the like to you, but it was of pure Chriſtall all bright and clear, and ſo muſt your wiſedome be: They gave her alſo a ſpeare *cum acutâ cuſpide*, with a ſharpe point, and ſo let it be, but it was of true Steele and not wrought but by *Vulcan* whom they feigned a God; they ſaid ſhe was a *ſubtile* woman: be you as ſubtile as ſhe; but ſhe was ever a *Virgin*, ſhe was alwayes honeſt and would never be defiled, ſuch muſt your wiſedome be; they ſaid her Counceli was alwayes to be approved, but they therefore held that ſhe had no humane Mother, but was borne above, even of the braine of *Iupiter*. And ſo from above would I have your wiſedome to proceed, which S. *Iames* deſcribes to be a wiſdome that is *pure, peaceable, gentle, eaſie to be intreated, full of mercy, and good fruits, without partiality and hypocriſie.* I confeſſe the truth unto you, you are no *fooles* in one ſence, you have a *wiſedome*, and it appeares ſufficiently, (by all your doings) Iam. 3. 17

where

where you had it; you have been *Serpentine* enough in your whole working, had you been but as *Dovelike* too, you might have been Chronicled for right wiſe men. *Solomon* reckons up the *Spider*, to be one of thoſe foure little things that are *exceeding wiſe*; but yet the *Spider* was alwayes odious unto *Pallas*, not for her *ſubtilty* but for her *venome*, and becauſe her web is made ſo ſlight that *it will make no Garments*, of which nature will all your contrivements prove in the concluſion; they will not be able to cover your ſelves from the eye of Gods *Juſtice* or of the worlds *notice*; intangle you they may, (as ſometime we have ſeen the *Spider* intangled in her own *web*, as well as other Flies which ſhe hath ſpread her net for;) inſomuch that (as *Bildad* in *Iob* ſayes) *your hope ſhall be as the Spiders web*, that is, daſhed in a moment, even as the *Spider* and her *web* both, (which ſhe took ſuch paines about) is by the good Huſwifes broom thrown down together in an inſtant; ſo ſhall you and your long machinations, be brought to a ſuddain period; when the great Houſe-keeper and heart-ſearcher, ſhall come amongſt you, with *the beeſome of deſtruction*.

Prov. 30.28.

Iob. 8. 14.

And I pray Sirs let me aske you a queſtion, doe you in your wiſedome think in good earneſt, this world will laſt alwayes with you? can you promiſe your ſelves a continuing happineſſe in your lofty and Rebellious way? did you never heare of that ſaying, *ſequitur ſuperbos ultor à tergo Deus*, nor of that *ubi non eſt pudor, nec cura juris, ſanctitas, pietas, fides, inſtabile regnum eſt?* or can you be ſo blind as to think any of theſe are in your ſelves? ſome folke perhaps according to the forme by your ſelves preſcribed, doe ſometimes betrim you with ſuch *ſtrange Titles*, but are you ſo ſimple as to conceit that wiſe men do fancy them to belong unto you? no, no (Gentlemen) befool not your ſelves; all people have not loſt their eyes, nor is it a *Cloud* but a *net* that you dance in; we ſee plainly under what *pretences* you have divided our Doctrine of unity, and unſwadled the bonds of Peace and Charitie amongſt us; we perceive how you goe about to make your uſurped greatneſſe, wealth and honour, the rules to ſquare out *Cannons* of Faith for us by, and how you ſet your *Aſſembly of Divines*, (as you call them) on work to deviſe Arguments to uphold the ſame; how you have

ſilenced

silenced and suspended from preaching Gods truth, all those laborious and faithfull Teachers that will not preach to please your lusts, but rather to the discovery of your base ends and wayes: And how you have set up an *High Commission Court* (or somthing worse which you call a *Committee*) in all Counties to that purpose; notwithstanding not long agoe, your selves did vote against some Bishops for so doing; and did declare that in the sence of the House, *it was a very ungodly and wicked thing, to barre any good man from Preaching and revealing the whole will and Counsell of God*; We perceive well enough how you have pursued your own private ends in all your wayes, notwithstanding your publick pretences; how you have greatned your selves, by that *wealth* and *moneys* extorted both from City and Countrey, and how unwilling you are to come to a *reckoning* for the same; we cannot but note, how you have invested your selves with all the *Kings Revenews*, with all the *great Offices* of the Kingdome, and with the *Estates* of all Loyall Subjects, whom you have made *Delinquents*; and I pray wherefore? but only for their Conscience and Loyalty. I dare challenge you to declare if you can any other reason, why many of your *fellow members*, who were men of sound and upright judgements, sincere hearts, and knowne integrity, of as good credit in their Countrey as the best of your selves, and chosen with as generall a consent unto their places; why, I say, or for what other reason they have been made *Delinquents* by you, then only because their Consciences would not suffer them to goe along with you in your way, which they knew to be directly opposite to Gods *word* and the *Law* of the Land.

But doe you thinke that these and many such like things, being observed *& altâ mente repostа*, will be patiently born alwayes? will men of noble bloud and spirit indure this thraldome at your hands? will they with contented eyes, see Strangers enjoy and possesse that wealth, and those inheritances which God hath given to them, and their Fathers have left them? will they not rather hazard their lives to cut your throats in revenge of their own wrongs, and think they doe God service in it, seeing you have disabled Him from doing them justice whom God hath intrusted with the sword for that purpose? doe you

not think 'tis poſſibie that you may eat the fruit of your owne wayes, and drink the juyce of your own Doctrines? *quicquid indignum aut ferum cuiquam potuit, hoc fecit dolor, tenebraq;* (ſayes wiſe *Seneca.*)

Nay (Sirs) do you thinke that the Common people who now adore you, will not at length fully ſent you? did you never read or obſerve, that the temper of popular affection is very Aguiſh, and its tenure ſlippery? do not you apprehend, that many of them already doe more feare then love you? whence elſe (being asked the Reaſon of their adherence to you) doe they uſually anſwer in this manner? *what would you have us to doe? if we ſhould not doe as they would have us, they would plunder us of all we have, and not leave us worth a penny:* Can you fancy that this buſineſſe will not worke in * time? verily I am perſwaded, (unleſſe you breake off your ſins by repentance, and deſiſt from Rebellion, rapine and bloud) rather then you ſhall go unpuniſhed, (if the *Sectaries* whom you have *foſtered* doe not) the very *people* whom you have *ſeduced* will, even teare you in pieces as you go in the Streets, as they did Dr. *Lamb* (whom they tooke for a Conjurer) ſome 18. yeares ago, and will pluck you as ſmall as the people of *Rome* did *Sejanus* in times paſt; for their apprehenſions of you will be every way as bad as theirs was of him: you know how your ſelves and your Preachers have taught the vulgar, who were otherwiſe inſtructed before, that the Supreme Power is in themſelves, and that they may reform and puniſh Malefactors and do God good ſervice therein, if they cannot otherwiſe have juſtice done upon them; and you in your *wiſdome* have ſo exerciſed them of late, that they have undoubtedly learned to make no great ſcruple of ſhedding bloud, ſpecially of ſuch as themſelves apprehend to be guilty; it would be your *wiſdome* to think of theſe things in time.

* It begins to work already, as evidently appeares by that free and broad language which in all places is uttered againſt you.

* People begin to ſee this now; for they ſay the 800001. a moneth lately laved upon the Kingdom, is to maintain a War againſt

As yet perhaps your vengeance ſleepeth, *& facta populus cogitur quam ferre tam laudare*, people are forced to beare with patience, yea, and to praiſe your doings; but remember *quos cogit metus laudare, eoſdem reddit inimicos metus*, that feare which extorts praiſe, doth alſo engender and increaſe hate: when they come to be ſenſible of your poſition and reſolution, *ſcil.* * *Malis domanda eſt audacia populi, & gravi ſemper jugo*

* *premenda,*

premenda, ne quid simile tentare audeat, i.e. the people must be kept bare and low, in an underly condition, least they attempt such a thing against us, as we have done against the King; I say, when they come throughly and generally to be apprehensive of this your purpose, they will then remember where your selves have said the Supremacy lieth; when they feele the Souldery maintained by you to offer them violence, and no benefit of Law allowed them to right themselves (as to this it must come, that you will not dare to gainsay the Souldier in any of his wayes) when these things come to passe, then looke to your selves, for your time approacheth; but I am weary of your wisedome which will undoubtedly end in folly. I will consider also what your piety is; for as was said, you would also be esteemed *Holy Persons.*

the kingdom, the people must give so much to keep an Army on foot onely to awe and undo themselves.

Thirdly, Therefore for the Title of Godlinesse. The Psalmist sayes, *that the wicked walke on every side, when the vilest men are exalted*; We may give a guesse then at what is in you, by the conditions of those persons that are above-board with you, and imployed by you; as also by that progresse which Religion hath had since you have domineered; for the goodnesse or badnesse of Rulers hath alwayes been concluded upon from the growth or decay of Religion in their dayes. But truly (Sirs) not to flatter you, we observe your *Piety* to be *nec una, nec vera, nec bona,* and therefore conceive it to be, in very deed *nulla*; I must be plaine, 'tis my profession, and my resolution, and therefore you must beare with me.

Psalm. 12.8

First, 'Tis not *una*, for you are divided in Religion, the very best among you, I shall minde you to this purpose of some passages in Print, between your two so much extolled *Professors* (nay, *Martyrs* so intitled, so honoured) *William Prynne* and *Henry Burton,* (whom at the beginning of your meeting you sent for, and receeived with more affectionate and generall applause, then ever since was shewn unto your Soveraign:) these two (however conjoyned in that ridiculous and admired Triumph, which your selves with the City of *London,* was pleased to make them,) even these very two have been at daggers drawing, almost ever since, about their *Religion*; and each of them have (even amongst your very selves) Followers and Disciples great plenty; they

are indeed the two grandeſt Champions of the two grandeſt Factions of thoſe 52 which (as reports goes) doe ſwarm among you; *Prynne* is (as appears) for the *Preſbyterians*, and *Burton* for the *Independents*: And their controverſie is about no leſſe then a *maine part of the Goſpel*, for of that nature is Church-Government in *Burtons* preſent judgement, and *Prynne* was apprehended of the very ſame opinion all the while he held up Satans banner againſt the Biſhops; though now it ſeemes (as many others of his Sect are) he is fallen from it; for he holds now (as Prelats did before) that *there be Nationall Churches, and that each hath a Liberty to chuſe and ſettle ſuch a Form of Church Government, as is moſt ſutable to the Lawes, Cuſtomes, and manners of the people*; yea, and further, that *there is no direct precept or pattern in Sacred Writ for particulars in Diſcipline and Ceremony, but they are left to humane prudence*: And to prove this againſt his Brother *Burtons* Faction, he doth uſe thoſe very Arguments, which were wont to be uſed againſt himſelfe and his Sect, and are to be found originally in Mr. *Hookers* Eccleſiaſticall Policy; But *Burton* ſpits at him for this, and affirms plainely, that *to ſhape Religion in point of Church-Government to humane Policy, is to ſhape a Coat for the Moone*, & humano capiti cervicem jungere equinam, & populo ut placeret fabulas facere, *to coyne tales to pleaſe people*; Wherefore he taxeth his Brother *Prynne* of *high preſumption*, in thus attempting to *mingle Earth and Heaven together*, (they are his owne words, for I'le not vary a ſyllable from his own expreſſions,) *what* (ſayes he) *cannot your Law and our Goſpel cotten together, unleſſe our Goſpel weares your Lawes Liverie, and be tyred in a Gown like one of your Sergeants, made up of two ſeverall colours.*

See for all this and that which followeth *Burtons* Vindication of *Independent* Churches againſt *Prynne* his Brother.

Prynne is peremptory, that *Church-Government and Power of making Eccleſiaſticall Lawes to binde, was ever in the Civill Magiſtrate; the Prieſts or Clergie never had any thing to do in that worke by right*; and *now* (ſayes he) *the power is in the Parliament*; that place *Math.* 18. 15, 16, 17. *If thy brother offend, &c.* He will have to be meant not of Excommunication, but of the *Civill Court of Juſtice*: And he ſayes further, *that in the Aſſembly or Evangelicall Synod*, Act 15. *the Apoſtles did not paſſe their Votes as they were Apoſtles guided infallibly, by the*

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Holy Ghost, but rather as they were in their ordinary capacity as Elders and chiefe members of it, and this he concludes *to be an undeniable Scripture Authority for the lawfull use of Parliaments and Synods under the Gospell, upon like necessary occasions, and for their power to determine Controversies of Religion, to make Canons, maugre all evasions and exceptions of Independents to elude it*; all which with much more such stuffe, to the same purpose (as it seems) *Prynne* hath against his Adversaries, and proves it (as *Burton* notes) with an ἀυτοθεση; but sayes he, *that shall not serve the turne*, for he denies every bit of it, with another ἀυτοθεση, as good as his; he is very positive, that *we should have a very mad world of it, if Civill States or Parliaments should have liberty to frame Church-Governments, or set up Discipline*; He allows a State *to pull down an old Church-Government indeed, but by no meanes to set up any, for that* (he saith) *is another thing*. And he tells *Prynne* plainely, that *he is out of his proper orbe in talking thus*, and *'tis out of his jealousie that Church Censures should trench upon his pleadings at the Barre of Justice*; and for his part he is confident that the place *Mat.* 18. *belongeth not to Civill Courts, but to the Church* (as all *Presbyterians* heretofore did expound it) and for the Decrees made at the Synod *Act.* 15. He is of opinion, *because they were binding, that they were made by the Apostles, as they were Apostles, and that the Parliament now hath no power to make the like*. And he is directly of opinion, that *that Assembly or Church-meeting was no Parliament, scil.* no such Parliament as *Prynne* would have it, and therefore he adviseth him thus; *Good Brother, be not so peremptory, but take in your top-saile, 'tis too high to bear up against so stiffe a gale of Scripture and reason.*

Prynne affirms before-hand; that *whosoever submits not to that Church-Government which the Parliament shall set up, is guilty of arrogancy, schism, contumacy, and liable to such penalties as are due to those offences*: *Burton* cryes out, *Good Brother, be not so legall, what if they set up such a one as godly people cannot submit unto? must they either violate their consciences or suffer in their good names, for arrogant, contumacious schismaticks, and be liable to I wot not what penalties beside? why good Brother, if we should go and live under the Turkish Government, and could*

not in Conſcience turne Turks in the Religion there eſtabliſhed, yet there is a way of exemption for it, namely, to become Tributaries to the State, as many Chriſtians do: Good Brother let's not have any of Draco's *Lawes executed upon innocents; ſhall we now turne worſe perſecutors of the Saints then the Prelats?* Surely *Henry Burton* being ſo wiſe and ſo good a man in your eſteems, you cannot imagine, but he ſees ſome reaſons for his thus ſpeaking.

Againe, *Prynne* in another place, requires *abſolute obedience to the generall conſent of the Aſſembly and Parliament*; which *Burton* holds utterly unlawfull, and alledgeth to prove it ſo, *that generality of Votes, whereby the Jewes State did carry it away to crucifie their King*; inferring thereby, that he thinkes it poſſible that this Parliament may Vote a like buſineſſe: and he ſayes further, *that we muſt not pin our ſoules to their ſleeves, we doe not know whether they may poſſibly carry them; a Parliament is not immediately inſpired by the Holy Ghoſt as the Apoſtles were.*

Prynne is very eager for forcing mens Conſciences: But *Burton* is ſtill as much againſt that Tenent as *Prynnes* own ſelfe was in former times, and affirmes, that *no Rule nor Example, nor Reaſon, can be drawne from Scripture to force men to any Religion*; *no* (ſayes he) *we are not to proceed any further with the Papiſts themſelves, then to information, and rectifying their Conſciences by inſtruction and admonition*: And he adviſeth *Prynne* in theſe words, *Brother, let not that impartiall Edict be revived, that if any confeſſed themſelves to be Chriſtians, they ſhould be put to death,* nomen pro crimine, *the very name of Chriſtians was taken for a crime*; it ſeems he is of opinion, that if the *Preſbyterians* prevaile it is not unprobable that Edict may be revived againe. And afterward when *Prynne* would have the Civill Magiſtrate *to ſuppreſſe, reſtraine, impriſon, confine, and baniſh the ſetters up of new Formes of Eccleſiaſticall Government without lawfull Authority*, *Burton* conceiving himſelfe aymed at cries out moſt pitifully; *And muſt I undergoe all theſe terrible cenſures, becauſe you ſo judge? but what if your judgement be altogether erroneous? what puniſhment is due to him that condemnes the Innocent? you may be a Civill Judge one day; Remember then* (*Brother*)

(Brother) that if I come before you, that you meddle not with my Conscience; if you should make a Law, like that of the Jewes, that who so confesseth Christ to be the Sonne of God shall be Excommunicate; I shall be apt to transgresse that Law, but yet take heed how you punish me with an ense rescidendum, *or I know not what Club-Law.* It seemes *Burton* himselfe feares when his Brother *Prynne* comes to be Judge (as if you his good Masters prevaile, you cannot reward him for the losse of his eares, and good service done you, in writing and pleading for you, with a lesse place:) we are in some likelihood to have such Lawes put in Execution against Christians, as were of old among the Jewes; for as *John Goodwin* (another of *Prynnes* Brethren speaking of him in his * Book forequoted) sayes, *the Statutes of Omri are as good for his turne (if authorized by Parliament) as the Statutes of* Moses, *the manner of the House of* Ahab, *as laudable as the manner of the House of* David, *yea, of God himselfe:* And indeed *Prynnes* behaviour and language hath been such towards his Soveraign, towards the Church of *England* his Mother, and towards some of his own Brethren of late, that every honest man hath cause to put it into his *Letany* and say, *from* Prynnes *pride, malice, and cruelty; from his bloudy disposition and Tyranny; from his cursed lies and calumnies; his Religion, practices, and blasphemies, Good Lord deliver us.*

* Calumny arraign'd, *pag.* 33

But to make an end with these two Brethren, *Prynne* accuseth *Burtons* Faction of *obstinacy, singularity, arrogancy, selfe-ends*; and sayes, *that Independency stript of all disguising pretences, is nothing but Pharisaicall, vainglorious, selfe-conceitednesse of superlative Holinesse*; *Burton* takes Pepper at this, and sayes, that *Prynnes malice is liberall in throwing dirt in their faces*, and confesseth ingenuously, that *if he and his side should undergoe all these τὰ πλήγας, and say nothing, a fooles Cap and a Bell were fittest for them*, with which I leave them.

Now the reason of this large repetition of the Passages betwixt these men, is to shew a proofe of that little agreement that is amongst the best of you: and truly, till you have brought these Brethren with their followers to a better unity, we shall never thinke you guilty of any great *Piety*, what ever your pretences be.

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Beſides (by the way) you may obſerve and ſee, that *Henry Burton* himſelfe doth not very well approve of your Parliamentary proceedings, and leſſe cauſe have we to like well of them; I wonder how the beſt of you all will anſwer this; you all take *Henry Burton* for a very honeſt man; one he is that hath *ſuffered much for the Cauſe*, and was *up to the eares* in the buſineſſe as well as *Prynne*, and in your grave judgements as worthy as he, of the greateſt Triumph that ever was permitted by a Court of Parliament to fellowes of ſuch demerit ſince the world began; one that is deeply gone in the way of perfection, yea, ſo farre, that I hope you will think it impoſſible that he ſhould ſlide back or fall away, ſpecially in theſe times *of new Light and Revelation*: And further too, himſelfe affirmeth before all the world in his ſaid Book (whether you take notice of it or no, I cannot tell, but if you doe not, you are much to blame) that *he was out for the State* (that is, for you the Parliament) 4*or* 500 l. this was year 1644. (it ſeems the Biſhops had not left him ſo poore as you leave your priſoners, or elſe he had thrived well ſince, that he could ſpare ſo much,) yea, and he profeſſes too, that *he did it with a cheerfull heart, not for ſquint-eyed reſpects, to lay out ſo much at once to receive of the State ſo much Annuity,* (as it ſeemes ſome provident men doe:) No, what he did was out of pure and perfect love to you; therefore no man can think that he ſpeaks any thing of you out of malice or diſaffection; but only out of truth and ſingleneſſe; and yet you ſee, *he dares not truſt his ſoule with you*, as you are a Parliament; he reports of you as of perſons to be ſuſpected, notwithſtanding your Memberſhips: And how you will ever be able to acquit your ſelves in this buſineſſe, I know not.

2. & 3. But againe, as there is no unity in your Piety or Religion, ſo neither is there any truth or goodneſſe in it; 'tis neither *vera* nor *bona*; and therefore you cannot be ſuch holy perſons as you would be accounted; you intitle God indeed to your doings; but this is no argument of godlineſſe, unleſſe your Actions were more *godly*, you mind not to approve your ſelves like him, but deſire that he ſhould be thought like you; you would have us conceive you to be great with God, but we perceive you

you either will not or dare not trust him; and this makes us believe that you are not very inward with him; let your own Consciences speak, do you not confide more in the *Militia* of the Kingdome then you do in his strength and providence for protection and preservation? why else doe you keep such a racket, to have the management of that out of his hands wherein God hath placed it? did you live by *Faith* as the just and righteous doe, you could not possibly be so eager after the arme of flesh; the true Church of Christ was never in more security, then when she had least of that to trust to. I have heard it affirmed by a learned and peaceable * Minister of the Protestant Church of *France*, that *they of their Religion never lived so safely and so comfortably before, as they have done since they were disarmed of their weapons*, which they were at the end of their last warre, which he called a *Rebellion*. But with you, all the strength and promises of God it seemes are nothing, unless you have somewhat that is sensible to trust unto; O if you knew God, and were religious indeed, you would be of another mind, for *they that know thy Name will trust in thee*, sayes the Psalmist.

* I with all his brethren of that Church were but men of his temper and spirit.

Nay, we read in Scripture of *haters of God*, that should come in the last times, who should have a *form of Godliness* notwithstanding; we feare you are rather of that number, and that you hate God for his word sake, because therein he so plainly opposeth those waies of Rebellion, cruelty, oppression, and injustice, which you walke in, and commandeth so strictly those things which (as it appears) you have resolved against, and for his sake you hate all that belongs unto him, his *Church* which you have destroyed, his *Prophets* whom you have persecuted, his *Service* which you have abolished, his *Temples* which you have defiled, and his *Annoynted* whom you have vilified, because in meekness, gentleness, mercy, patience, and goodness, he is so like unto him; and are these markes of true *Piety*? *not they that commend themselves*, but whom their works commend, and whom *God commends*, are and shall be the *onely approved persons*. I dare boldly affirm, (and I call your own Consciences to witnesse it with me) that Kingly Majesty was never so blasphemed, and exposed to vulgar contempt

2 Tim. 3. 4, 5.

as it hath been ſince you ſate; nor was the dignity of Parliament, which (next to the Kings honour) ought by all true Engliſhmen to be held as *ſacred*, ſo abuſed as it hath been by you, who have uſed its venerable name to countenance all your evill and illegall actions againſt your Soveraign and his Subjects, and have made that High and Supreme Court (as the Phariſees of old did Gods Houſe) no better then a very *den of Thieves*; and I am confident if Jeſus Chriſt my Maſter were here, he would tell you ſo to your faces, and beſtow as many *woes* upon you as he did upon your Brethren in thoſe dayes, who (like you) did pretend ſo much to Piety when they had ſo little of it.

You take to your ſelves the Title of the *Lords Worthies*, forſooth, but good names doe not alwayes prove good men; *Titles* without *truth* ſerve but to enhance and diſexcuſe damnation: you call the warre on your ſide *Sacrum*, (ſo was the Pope wont to call his) though it be both againſt Law and Religion: your *League* and *Covenant* you ſtile *Holy*, (as was that in *France* when time was) though like that, it be to root out Proteſtant Profeſſion and the King; your Armies you intitle the *Armies of God*, as the diſobedient *Barons* in King *Johns* time did theirs, and your worke you call *opus Domini*, the Lords work, and the *Lords cauſe*, though ſuch as the Lord abhorreth and deteſteth; thus bold are you with the Almighty, as if he were ſuch another as your ſelves; but is this true *Godlineſſe*? it will not bé ſo found at the great day; you talk much of Conſcience, but doth this alone prove you have any? do not many men uſe to plead Conſcience, when through paſſion or opinion they purſue a cauſe with greater heat then themſelves can give, or others diſcern a reaſon for? your Conſciences ſcruple, as you would have us think, at a geſture or a Garment in Gods Service: but they are ſecure in Actions of killing, robbing, rebelling, and breaking all Lawes of private intereſt. and Soveraign Power; we ſee you are reſolute in bloud and rapine, and can even ſcorn at thoſe that make Conſcience at ſuch crimes: you talk of mens having Authority from Gods word for what they doe, and yet practice your ſelves things above meaſure ſinfull, as if they were neceſſary duties;

duties, and are able to shew no Scripture at all for the same; we are pos'd we confesse at your Pietie, we can see no dram of goodnesse in your doings, and therefore must conclude there is as little in your selves: *Policy* we confesse, we see great store in you, even such as was in *Jeroboam* that *sonne of* Nebat *who made Israel to sinne:* for to prevent the peoples return to their Loyaltie, (whom himselfe had drawn into Rebellion,) he altered the established way and manner of worshipping God, which he knew would have reduced them to their right obedience, ver. 27. *Jeroboam said in his heart, if this people go up to doe sacrifice in the house of the Lord at Jerusalem, then shall the hearts of this people turne againe unto their Lord, even unto Rehoboam King of Judah, and they shall kill me*: And hereupon he sets forth a * *Directory* or new way of serving God, and perswades the people, that other places were as fit for that purpose as the Temple or Church it selfe: yea and vers. 31. *He made Priests of the lowest of the people which were not of the Sonnes of Levi*; and Chap. 13. 33, 34. *Whosoever would, he consecrated him, and he became one of their Priests*; *which thing* (saith the Text) *became sinne to the house of Jeroboam, even to cut it from off the face of the earth.* Truly Sirs, 'tis too evident to all men that your *Piety* hath runne in the very same Channell, after *Jeroboams* example, *you have made England to sinne*; looke you to the consequent.

1 King 12. 25. &c.

* And for the peoples willing obedience to the same, it was, that they were so oppressed & broken in judgement, and had Gods curse like a moth or rottennesse seizing upon them, witnesse the Prophet, Hos. 5. 11, 12.

We confesse also you have as much Religion and Pietie as *Absalom* had, enough to vizard over for the while your cursed Design, till you had supplanted your Soveraign, stole away the hearts of his people from him, insinuated into them a suspition of his truth and justice, perswaded them to accept of you to be Judges in his place, wherein you have received as many complaints, and relieved as few as ever *Absalom* did.

In briefe, such hath been your godlinesse and humilitie, that you have declared the King to have failed in his Trust, and Voted the Royall Power to be in your selves; yea, a power more then Royall, even to *subvert* all *Lawes*, which because the King approves not of, you have drawne his own sword against him, and pursued him as eagerly on all advantages, as ever *Absalom* did his Father, while he in the meane time (*David*-like)

hath pitied you, and was unwilling to ſpill your bloud; ſurely, if there were nothing elſe then your unnaturall violence againſt your Soveraign in all your wayes, oppoſed to his mercy towards you, in the height of injury, it were abundantly ſufficient to diſcover to all the world that little true Pietie that is in you: But if to this we adde alſo the conſideration of that ſuperlative crueltie towards your brethren, we are confident that no tongue touched with Chriſtianitie, will dare to ſpeak one word in your commendations: Your proceedings againſt them, ſpeak you to be of the Tyrant *Maxentius* mind, *that the bloud of Chriſtians is the beſt Sacrifice to God*; and of a like Religion with the *Aſſaſſines* among the *Mahumetans*, who deeme it Soveraign devotion, puritie of manners, and the readieſt way to Paradiſe, *for to kill thoſe of a differing opinion to themſelves*; and of the ſame faith with the *Donatiſts* of old, who held *none to be Gods children, but themſelves*, and made it both their poſition and their practice, *occidere quenquam, qui contra eos fecerit*; to kill and make away whoever durſt oppoſe their doings, or was conceived to be any hinderance to their growing Faction: But what warrant you have for theſe things we know not; ſure we are, you have none from the Old or New Teſtament delivered by the Prophets and Apoſtles from God to the Church: what to this purpoſe will be found in your new * Bible, which (as reports goes) you are about to ſet forth, we cannot yet tell, nor can we imagine how you will eſcape that threatning of God, *Bloudy and deceitfull men ſhall not live out halfe their dayes*; God accounteth mans bloud ſo precious a thing, (though you have ſet a low rate upon it,) that he requires the unjuſt ſpilling of it, from the *unreaſonable creature*; and would not allow the knowne Murderer the *Sanctuary of his Altar*: Therefore we are confident, that when *he maketh inquiſition for bloud*, he will remember you to your ſmart and ſorrow, for all your Pietie; and will call you to an account for that, and all your other evills, with ſo much greater ſeverity, as Conſcience hath been pretended to ſuch high and open violations of Sanctity and Holineſſe.

* As the *Remiſts* among the Papiſts, did ſet out a falſe and corrupt Tranſlation of Scripture, with Notes of their own upon it to make it ſpeake for them; ſo ſome here (as is ſaid) are in hand with a like worke, in the behalfe of their Faction.

In a word, your *Piety* is an enemy to *Truth*, for it perſecuteth that; 'tis an adverſary to Peace, for it oppoſeth that; 'tis

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a foe to Order, for it hath pull'd downe that; it will allow of *no Bishop, no King*; like that of the Pope, it must be above all; or that of *Lucifer*, it will admit of no Superiour; it hath not onely defiled the whole Land with bloud, but the whole bloud of the Land with Treason; for scarce a Family throughout the whole Nation, but some one or other of it has been drawn by you into this Conspiracy; insomuch that *Norfolke* I feare can no longer boast of her 100. *Houses of Gentlemen never yet attainted*; *Cheshire* I am sure by your meanes, has lost for ever her ancient glory; which was, *that it was never stained with the blot of Rebellion, but alwayes stood true to their King and to his Crown*; whose Loyalty *Richard* the second, so farre found and esteemed, that he held his Person most safe amongst them, and by Authoritie of Parliament, made that County (for this cause) a Principality, stiling himselfe Prince thereof; doubtlesse when these things come to be considered upon in after-Ages, most odious will your names be to succeeding generations.

To conclude, your pietie hath merited for you those Titles which S. *Paul* bestowes upon *Elimas* the Sorcerer, *Act.* 13.10. and it being attended with so much knowldge, I feare it hath advanced you to that high pitch, which those Pharisees in Christs time were ascended to, whom our Saviour intimateth to *have committed that sinne which should never be pardoned in this world, nor in that to come*; and so it hath made you capable to be given over *ad Hospitalium incurabilium* (as *Erasmus* speakes.) But my prayer for you is and shall be, as *Peter* prayed for *Simon Magus*, that *if it be possible you may be pardoned, and that the wickednesse of your hearts and wayes may be forgiven you.* And to this purpose I desire you all who like them *Mat.* 21.45. doe conceive your selves concerned in these my words, that you would but consider of this short advice which I shall propound unto you, and then say *Amen* to a short Collect which I shall make for you. Act. 8. 22.

My advice is this, that (upon your serious thoughts of these things which (as Gods Minister) I have said unto you,) you would remember what poor *wormes*, what *Grashoppers*, what *graines of dust* your selves are, in compare with that great God whom you oppose, (by your endeavours to pull downe his

Annointed, the King, and his *Spouſe* the Church,) and whoſe eternall curſe hangs over your heads, which together with the *odium* of the whole Nation will o're-whelme you ſpeedily, if you doe not by your more ſpeedie and unfeigned Repentance prevent the ſame: And thereupon caſt downe your loftie looks and ſtout hearts, lay aſide your high ſtomacks, and in an humble ſelfe-denying way throw your ſelves down at the feet of your Soveraigne; yea, if it be in the habit and poſture of thoſe men, of whom you may read, 1 *King.* 20.32. it will be ſo much the better: for believe it, you have farre more reaſon to doe it in that manner to your King, then thoſe *Syrians* had to doe ſo to the King of *Iſrael*; and reſolve with your ſelves, that if your lives be granted, you will ſpend the remainder of them ſolitarily in practiſing the duties of Penitentiaries; this is mine advice to you, which by Gods grace may prevent Hell, if imbraced by you; my Prayer followes in theſe words:

"O omnipotent and Almightie God, to whom nothing is "impoſſible, be thou pleaſed to magnifie thy power, and thy "mercy in converting theſe men; bring them upon their knees, "(good Lord) before thee, before their Soveraigne and before "the Nation, and perſwade their proud and rebellious ſpi-"rits, to begge pardon of all for their evils done, and to be-"ſeech the ſupplications of the whole Church and Kingdome "unto thee for themſelves; and to this end let them feele that "Hell which is in their owne boſomes; let the bloud which they "have ſhed cry, and the evills they have committed roar with-"in them; let them ſeriouſly think of thoſe *devouring flames*, "of thoſe *everlaſting burnings*, upon *the worme that never dieth*, "and *upon the fire that never ſhall be quenched*; as their ſinnes "have abounded towards thee, ſo let (deare God) thy grace "be more abounding towards them; it will be to the greater "glory of thy goodneſſe at the great day, to have pardoned ſuch "great ſinners as theſe be, when every Saint ſhall extoll thy "mercy to his owne particular ſelfe, if they ſhall come forth "among the reſt and ſay, *but to us, to us, God hath been more "mercifull then to all others, in his forgiving us more and "greater evills.* O remember (holy Father) thy Sonne came "into the world to ſave chiefe ſinners, and theſe are ſuch, and

"his

"his bloud is able to wash away the deepest staines, even those of these men; therefore *for his sake* grant pardon if possible, unto these bloudy and rebellious persons. *Amen.*

And thus Gentlemen I have as Christ's Messenger, discharged mine office to you, in telling you plainly of your transgressions; I thought, though perhaps others may not be of my mind, this time of your height and greatnesse to be fittest for this performance; for if not now, I know not when had been the season; when your night which is drawing on hath overtook you, and brought you under hatches, into bonds and prisons; it will not be then so proper for a man of my condition, to torment you further with the remembrance of these things: and the truth is, I am not base enough to act *Prynnes* part, or to visit you, as some of your Ministers did the Bishop of *Canterbury* in the Tower, to triumph and insult over him in his miseries: I abhorre to set my foot upon the neck of a fallen foe, to widen wounds, or to greaten sorrows: I blesse my God, I can look upon mine enemy in his affliction with an eye of pity, and weep for him; yea, and I hope when that day of darknesse comes upon you, to be one of those that shall indeavour to bring *balme from Gilead* to you: and indeed if God would but please, after all my sufferings at your hands, to vouchsafe me but that honour, I should conclude it were enough for a poor mortall, and should say upon it with that *Simeon* in the Gospel, *Lord now let thy servant depart in peace, for mine eyes have seen thy salvation*; thy rich, thy great, thy plenteous salvation unto thy people that wait for thee; and so till then, Gentlemen, *Adieu.*

SECT.

Sect. XXIX.

A consolatory Speech to the Loyall-hearted, that suffer for Conscience sake in these times: Arguments to assure them of Gods helpe in due time. 4 Marks to know the approach of that time: How they are to demeane themselves in the meane time, living, and dying.

I Have now but a word more to adde, and that shall be to those Loyall men, who for Conscence and duty sake, have adhered to their Soveraign, and kept themselves unspotted from this sinne, which like the *Arian* Heresie hath so suddenly orespread the whole Nation, and for this cause have been persecuted and hated by these *evill men*, who have also deprived them of all their outward comforts: And what shall I now say unto you, (most worthy and approved?) shall I bewaile your sad condition, or lament over you for the wrongs suffered? this would be an endeavouring to bring you lower then you are, to draw you down to baseneſſe, to weaken your spirits, and to expose you to be more despised, and so to do you a greater injury then hath yet been done you; for *Pity* is the poorest and most helpleſſe salve of *misery*, and by noble minds farre more abhorred then the worst of fortune: Away therefore with such feminine and feeble *Cordialls*, which women use, and children relish; let me tell you, that you are more then men, you are Christians chose out of many by Almighty God, to suffer for his sake; to be in your Age the glory of Religion, and the honour of your Nation: you are no chaffe, the wind hath not blown you away, nor can the flaile hurt you, as they fancie that afflict you; they think they rob you, in taking from you what God gave you; but they think amiſſe; for he can make them vomit up againe that wealth of yours which they have swallowed, or can return it *in specie* another way; all the substance and riches of the Earth are at his disposing, who observes and notes who they

are,

are, that loſe all for his ſake; at leaſt doubtleſſe, he will and doth repay *outward* loſſes with *inward* graces: And be confident of it, the more damage and affliction Gods truth brings you, the more felicitie and joy abideth for you; 'tis Gods cauſe for which you ſtand, 'tis the honour of the 5. Commandement which you maintaine, as the *Martyrs* in Queen *Maries* daies did of the ſecond; and hence 'tis that you are ſpoiled, and have your lives ſought after; but what an high dignitie is it, in the meane time, which God hath here called you to? It was the confeſſion of bleſſed Mr. *Bradford* in a caſe of like nature, that *himſelfe had deſerved the miſeries he lay under at Gods hand, and not only them, but even Hell too*; *notwithſtanding* (ſayes he) *ſo loving hath God been, that he hath converted the puniſhment of my ſinnes into a teſtimoniall of his truth and verity, which indeed the Prelates perſecute in me, and not my ſinnes; and therefore they perſecute not me, but Chriſt in me, who I doubt not but will take my part unto the end*; put but *Parliament* inſtead of *Prelates*, and the words may be your own without alteration of a ſyllable. So Biſhop *Hooper* in thoſe daies, being at the ſtake appeales to God in theſe words; *'Tis knowne to thee O Lord, wherefore I am come hither, and why the wicked doe perſecute thy ſervant, not for my ſinnes and tranſgreſſions committed againſt thee, but becauſe I will not allow of their wicked doings, to the contaminating of thy bloud, and the deniall of thy truth received*; each of you in your condition may make a like appeale, and alſo adde what another Martyr ſaid, in the behalfe of himſelfe and others, *If we would but ſeek to pleaſe men in things contrary to thy holy Word, we might (as others doe) enjoy the Commodities of Wife, Children, Goods, and Friends.*

Beſides, 'tis not for Gods truth only, that your engagement is; but for your Countrey too, *& dulce eſt pro patria mori*, it hath at leaſt, in old time been ſo accounted; nay, what good man can wiſh life to ſee his Countrey buried? *vitæ nimis eſt avidus, quiſquis non vult mundo ſecum pereunte mori*, ſaies wiſe *Seneca*, they are over greedy to live, that think it not an honour to die at the funerall Celebration of Church and Kingdome, which to the eye of over-timerous and doubting

nature, may seeme perhaps to be neare approaching. And were it so, that a generall destruction should come, yet how happie shall you be above those other men, who having first made ship-wrack of a good conscience, are forced afterward to lose all things else.

But our dutie is, both to hope and pray for better; for God is now the same he was of old, as gracious still as ever, nor must we as many doe, trouble our selves with Gods Decree, and grow dull upon it; for himselfe sayes, *if the same at any time be gone forth for the plucking up or pulling downe a Nation or Kingdome*, an Humiliation or turning from sinne, shall suspend the execution; so did that of *Ninive* in like case, and that of *Hezekiah* when word was brought him that he should die; 'tis Gods custome, to *seek out for a man that* (*Moses*-like) *may stand in the gap upon such occasions*; he had spared *Sodome* it selfe, had there been but ten righteous in that City; his bowels are no whit contracted in these Gospel-times, and there are no doubt manie thousands in this Land whom himselfe is pleased to account righteous.

Ier 18.7.8.

Ezek 22 30.

Nor doth God regulate his dealings by what is in us, but by what is in himselfe, and there is mercie in him, though no *merit* in us; Christ is full of *righteousnesse*, though we be full of *sinne*; *Holinesse and Truth* are in Gods nature and promise, though there be nothing but *corruption* in our nature and practice; and *for mine owne Name sake* (saith the Lord) *I will defer mine anger, and for my praise will I refraine from thee, that I cut thee not off*; and againe, the second and third time, *for mine owne sake, even for mine owne sake will I doe it*; and in another place, *not for your sakes be it knowne unto you, will I doe this, but for mine owne holy Name sake*: this *Name* of God is that *strong hold* which *Zachariah*, the Prophet directs unto, in times of danger; and that *Tower whereunto the righteous flie and are safe*, as *Solomon* tells us.

Esa.48.9.11.

Ezek.36.12.

Zach.9.12.

Prov.18.10.

But then though our selves indeed be as nothing in this case, yet our miseries (which are great upon us) may be said to have an influence upon Gods pitie to stirre him towards us; *for the oppression of the poore and sighing of the needy, I will arise* (*saith the Lord*) *and will set him in safety from him that puffeth*

Psal.12.5

puffeth at him; And againe; *becauſe they have called thee an out-caſt, I * will reſtore health unto thee, and heale thy wound*; thus have they called us, thus have they made us, and that for Gods name ſake, which makes the more for us; yea, and yet they give God thanks for their ſucceſſe againſt us, as if he approved of their injuries to us, and this is further alſo to our advantage, as the Spirit tels us in the Prophet, *Your Brethren that hated you and caſt you out, for my name ſake, ſaid, let the Lord be glorified, but he ſhall appear to your joy, and they ſhall be aſhamed*, as if he had ſaid, the ſooner for that.

Ier. 30. 17.
* God calleth himſelfe the gatherer of the out-caſts, Eſay 56. 8.
Eſay. 66. 5.

And to aſſure us of this, we have a further argument yet, *ſcil.* the engagement of his Goſpel with us, which is as deeply intereſſed in our ſufferings as we our ſelves are, and doth as equally need deliverance; yea, that is likely to abide under diſgrace and obloquy, if the cauſe we are perſecuted for, be not ſupported; nay, if our enemies meet not with Confuſion in their way, Chriſt's whole life and carriage as well as his Doctrine will fall under ſuſpition and condemnation by their prevailing; 'tis well known that his name is pretended in all their proud, rebellious, butcherly opinions and proceedings, as if he had given ſome precept or example for ſuch doctrines and doings; and had diſcountenanced that low way of humilitie, obedience, meekneſſe, and love to Brethren, yea, to enemies, which we maintain and ſuffer for: But Chriſt's Goſpel is his glory; 'tis his *word* which he is reſolved *to magnifie above all things*; and to vindicate the Honour of *that*, his Father (to whom he cannot be unfaithfull) hath committed all Authoritie and power into his hand; wherefore we need not feare, though we are now down, *we ſhall riſe again*; though *we ſit in darkneſſe, yet the Lord ſhall be a light unto us*; *he will plead our cauſe, he ſhall execute Judgement for us.*

Mat. 28. 18.
Mich. 7. 8. &c.

Yea, and that for his Juſtice ſake alſo, for Chriſt is King ſtill, for all this, and Judge of all the earth, and his office is, to *help them to right that ſuffer wrong*, to puniſh ill doers: yea, his delights are to confound the crafty, and to throw down the proud and lofty: *Bloud guiltineſſe* he hateth; how was *Cain* branded for it, and curſed? How were *Simeon* and *Levi* in their poſterity ſcattered, but for one bloudy act in heat and anger?

Gen. 4. 11. &c.
Gen 49. 6.

anger? they had not yet arrived at studied or reiterated murther. *Rebellion* he abhorreth, and rather then that shall goe unpunish ed, God will create a new thing, the earth shall
Num. 16. 30. 31. open her mouth, and swallow up *Corah* and his Companions,
2 Sam. 17. 23. if *Moses* cannot master them: and rather then *Absalom* and
2 Sam. 18. 9 *Achitophel* shall scape their due demerits, the one shall hang himselfe, and his haire the other; let *David* doe his best to save his sonnes life, he shall not have his will; for God is King above him, and hath decreed that Justice shall be done upon all Traitours: *Treachery and falshood* his soule loatheth, and therefore hath ordained, it shall cut its own throat, rather then want an Executioner, and be the cause of its own ruine; in deed what was never true in it selfe, cannot be long true unto
Esa. 9. 21 it selfe: *Ephraim* and *Manasseh* may be both against *Judah*, but before they have done, they will be as much against each
Esa. 19. 2. other; nay, rather then faile, *Egyptian* shall be against *Egyptian*, falshood will find enemies amongst those of its own House and herd; there may be a *Conspiracy* in it, but no true *concord*; for 'tis only *righteousnesse and peace* that can *kisse each other:* The
Judg. 15. 4. strongest fire-brands in ill, are like the fire-brands of *Sampsons Foxes*, knit but in the tailes, not heads, nor hearts; how sure in the end are they to burn their own knots asunder? *No Confederacy* (sayes God) *nor Association without me shall stand*; *take*
Esa. 8. 9. 10. &c. *Councell together it shall come to nought*; and gird your selves as strongly as you can, you shall without faile be *broken in pieces*; the zeal and justice of the Lord of Hosts will bring this to passe for us. He hath done the like for his people in times past, and he will not leave his ancient custome, which may bring to our thoughts another Argument of assurance.

It hath been Gods wont when he hath beat his child, to burn the rod; *Babilon* the *Hammer of the whole earth*, was at
Ier. 50. 23. length broken. *Asshurs* glory and greatnesse, though some
Ela 13. & 14. c. years in growing, was consumed in a moment; *the rod of Gods*
Esay 10. 5. *anger is also the object of his indignation*; the instruments of his judgement scape not his fury, the dreggs of the cup fall out to
Esay 51. 22 23. be their portion, *I will take the dreggs of the cup of my fury out of thy hand* (saith the Lord to his people, with whom he had begun) *and will put it into the hand of them that afflict thee,*

and

and have said to thy soule, bow down that we may go over; The rod of the wicked may be upon the back of the righteous, but it shall not rest there, namely for ever. Psal. 125. 3.

But perhaps you'l say, when will God doe this? How long? How long shall we stay before we have experience of it? Himselfe sayes, *after a little while mine indignation shall cease towards thee, and mine anger shall end in their destruction.* God doth all things in due time, he gives rain to the earth, food to man and fury to his enemies, and all in due season; *to me belongeth vengeance and recompence* (saith the Lord) *their foot shall slide in due time, for the day of their calamity is at hand, and the things that shall come upon them make haste*; every thing is most beautifull in its season, and a worke of this nature is then in season, and most beautifull, when Gods hand is so clearly seen in it, that all men may confesse and say, *verily it was his doing*. Esa. 10. 25. Deut. 32. 35.

But what are the signes of that season? I'le name four, and so leave you,

1. *When Humane helps are gone*, and no power left among men; no reserve of succour to be looked for at their hand from whence formerly it was wont to come; no second causes to be seen, then will God arise and judge for us: so we are told, *The Lord shall judge for his people, and repent himself for his servants when he sees their power is gone, and there is none shut up or left*; and therefore we are advised in another place, *when we are in darkenesse and see no light, then to trust in the Name of the Lord, and to stay our selves upon our God*; *David* did so, and found the comfort of it, 1 *Sam.* 30. 6. &c. God's use is, not to reach out his hand, till *Peter* be almost sunke, but then he failes not. Deut. 32. 36. Esay 50. 10. 1 Sam. 30. 6.

2. *When the wicked that pretended to us, but were not of us, are scattered, and destroyed*, when they that envyed at us, maliced us, and abused us, because we durst not be so vile as they, to run with them into the like excesse of riot, but were more affected then they would be with our Kings sorrowes, and Gods judgements upon our Nation: when these (I say) are come to nothing, and so likely to have no part of the glory of the work, when done; then will God himselfe appeare for us; and this is

intimated to us (as was noted once before) in *Esay* 26. where
Esay 26.11.12. speaking of such a prophane and wicked crue, *who when God's hand was lifted up in judgement, would not see it*, nay, *they maliced and envyed*, as it seems, *those that did see it*, and layed it to heart; but *the fire of thine enemies*, O God, *shall devoure them for it*, saies the Prophet: *i.e.* rage shall continue powerfull even in their hands whom thou hatest, till those other wretches are consumed, or blown to nothing, and then it follows, *O Lord, thou wilt ordaine peace for us, yea, thou shalt then work all our works for us.*

3. *When the sin of the enemy is high, and himselfe higher in his own opinion then ere before*; when he puffeth at his opposites, as too farre below him for to reach him, and promising himselfe securitie, thinkes the work done, dares affront God, his Word, his Name and Glory, and prophane what ever hath his mark upon it, then will the Lord rouze up himselfe against him; *It is*
Psal. 119. 126. Dan. 5. 3. 5. *time for thee Lord to work; for they have made void thy Law, sayes David.* When *Balthazar* was bold with those Vessels appointed to holy use, *the hand-writing appeared against him*: when *Rabshakeh* and his Master were so bold with Gods name, as to
Es. 36. & 37. ca. entitle that to their villanies, the Lord put an *Hook into their noses*, and a *bridle into their lipps* soon after: when the proud *Philistine disdained* Davids *littlenesse*, his own ruine was nigh at hand:
1 Sam. 17. when those *Amalekites* that took *Ziglag, were eating and drinking*, and dividing the spoiles, and dancing for joy of their great booties, they lost all againe upon the suddain, and their lives withall: and the Apostle speakes it positively of all ungodly
1 Thess. 5. 2. and self-promising men, that *when they shall say peace and safety, then suddain destruction commeth on them, as travail upon a woman with child, which they shall not escape*; yea, *the day of the Lord shall come upon them, as a Thiefe in the night*, suddainly, unexpectedly, when they are at rest, and look for quiet.

4. When the *Stomacks* of Gods afflicted people be down, and
Es. 10. 6. 12. they not only made *like mire in the streets*, but contented with
Esay 5. 21. 23 it, in as much as they see Gods hand in it: *Behold* (saies the Lord) *I have taken the cup of trembling out of thy hand, and thou shalt no more drink of it, but I will put it into the hand of them that afflict thee, and they shall drink of the dreggs thereof,*

even

even they which have said to thy soul bow down, that we may go over, and thou hast laid thy body as the ground, as the street to them that went over; when the people of this Land have been content to bow their backs so low as under the name of *Delinquents*, meekly and patiently to buy over at the hands of the Rebels those Lands and Inheritances left them by their Fathers, then may the Lord make good his word unto the peeled and oppressed people of this wofull Nation.

In a word, as when the wise *Parent* hath brought his child to kisse the rod, then he gives over beating him and burns that; so perhaps will God deale with us, beat us with the rod till he hath brought us for to kisse it; and this we do, when with appeased spirits we can supplicate him to pardon them that have thus abused us; when we have layed aside all thoughts of revenge towards them, all purposes of crying quit for quit with them, if God restore us and bring them into our condition.

Wherefore friends and fellow-sufferers, we now see what we are to doe, even to resolve by Gods grace, if we live and thrive, not to doe to them as they have done to us; but to return rather *good for evill*, for thus it becomes us to do, as we are Christs members, *nos pati pœnas decet, non esse pœnas*, we must be ambitious to be conditioned in this case, like that good Archbishop *Cranmer*, of whom it was said, *'Do my Lord of Canterbury a shrewd turn, and you shall have him your friend ever after*; but of all people, we must take heed of being like our enemies, of whom it may be said on the contrary, *'Doe them a good turn, and you shall have them your enemies ever after*; their custome you know hath been, when we have fallen into their power, to interpret the same to be by Gods providence, to the end that they might torment, mischief, and abuse us, which they, or some of them have not failed to doe in full measure; and when they on the other side have fallen into ours, and fared well, to insult thereupon, and say, no thank to us therefore, for we would fain have done them hurt, but God would not suffer us, but restrained us, by holding our hands whether we would or no, and delivered them from us, to the end they may do God service in punishing us afterward, if they can but get us: Now perhaps they may be of the same opinion still, when hereafter they shall be at our

mercy;

mercy; but we must look to God and not to them, remembring alwaies though they deserve no favour from us, yet God deserves to be obeyed by us, and for his sake we must shew mercy: we Gen. 50. 15. have heard of *Josephs* kindnesse to his brethren, that had evill thoughts to him-ward, we must resolve to doe like him, and if the conditions of *Joseph* be in our carriage, the blessing of *Joseph* shall be our portion; this must be our resolution *if we live.*

And *if we die*, by their despightful hands, before God doth turn the wheel upon them, we must resolve to conclude our daies as Christ our Saviour did, with praiers in our mouths for them, which it may be (through Gods working) may have a like effect after our death, as Christs had, to the conversion of some of them; the conversion of those 3000. *Act.* 2. is held to be a fruit of Christs prayer upon the Crosse; and *Sauls* conversion, of *Stephens* prayer at his death; so who knowes, but our meeknesse, our patience, and our prayers at such a time, may be effectuall to a like purpose? even to draw some of our persecuting Countreymen from their bloudy and rebellious way, into the paths of Christ and of his Gospel; yea, whether we live or die, if we can do Christ and the King service no other way, let us resolve and endeavour to pray down their and our enemies by praying for them: And by all meanes while breath is in us, let's have a care so to live, as we may still credit our righteous cause, and as becometh those that are designed to slaughter *for Jesus sake*, and for the Doctrine which he left us; *Holy bloud* (believe it) *will prove of harder digestion to them, then prophane*; that they *had killed the holy and the just one*, was that which afterward pierced the hearts of these mens elder Brethren when time was; I say no more: But, the Lord strengthen and guide us all in our Christian and Lovall way by his grace and spirit; that though we be a people *robbed, spoiled, snared in holes, hid in prison-houses, driven to banishment, and exposed for a prey*; yet we may walk before our God in all humilitie and well-pleasing, to the restauration of his Gospells honour, the inward comfort of our own spirits in the midst of miseries, and to the conviction and shame of our unnaturall Countrey-men, who seeke to take away our lives also from us. *Amen, Amen.*

Act. 2. & 3. cap.

May 26. 1646. *Soli Deo Gloria.*

A

A POST-SCRIPT to the READER.

THis Book was prepared (as now you have it) and might have seen the light, within lesse then the compasse of that year, wherein the Libell (which it Answers) was first published, had there been at hand the convenience of a Presse, and strength to bring forth: But 'tis no small advantage, which the enemies have, against *Truth* and the *King*, that with them is both liberty and ability to vent what they please, whereas with us is neither: Had we but halfe the like helps, encouragements, and powers, which they have had, the world should see that the *King* hath *Subjects*, and the *Truth Defenders*.

There hath been a further alteration of Affaires (to the worse on the Kings side, since this Book was written (as may be collected from many passages therein:) and divers particulars concerning the enemies deportment, here expressed, have so fallen out, as foreshewn (for indeed 'tis no difficult matter, for any man acquainted with their spirits to fore-speak their doings:) Had there appeared any change in them to the better; nay, had their growth but promised a probability of more Christianity and duty, in their future, then hath been in their past Actions, or then was here prognosticated of them, this publication perhaps, (having been thus delayed) had been still suspended; though in very deed, there is no reason, why for such a cause it should have been quite stifled; seeing that their Libell (which it confuteth) is divulged, printed, reprinted, and still sold, to the Kings darkening and defamation: Besides many other scandalous and vile Pamphlets have been and are daily sent forth on purpose, to damp his Lustre, and to staine his Glory; yea, and translated too they are, into other Languages, that he might appear deform'd and spotted to the eye of Forraign Nations; which because they have not been Answered with a

like industry on our parts, Strangers have thought, yea, and affirmed, that nothing could be said for him, because nothing was; (*scil.* to their capacitie,) *we have* (say they) *read in our owne languages many Bookes against him, but none in his behealfe*; it must be acknowledged in very deed, that this way the enemies have been more diligent in defaming, then we have been in defending the *King*; though in our own tongue there hath been abundance written in his justification and to their detection.

The Protestants of other Countryes unto whom the *Kings* bosome was alwayes open in their distresse, towards whom his bowels alwayes yerned, and for whose reliefe his commands went often forth, to all Churches in his Kingdomes to make Collections; how have they (at least too many of them) by meanes of those industrious *Lies* and *Libels*, opened their mouthes and stretch'd forth their tongues against him? And how are we (that suffer with him and for him, or rather for the Truth maintained by him) esteemed of, in our banishment amongst them? are we any other but objects of scorn and taunting to them? 'twas our delight (but 'twas our duty, and our work is with the Lord) to obey God and him in contributing to their necessities in the day of their visitation; but they take pleasure in this of ours to wound our very wounds, and to enlarge our sorrows, yea, every way to help forward our affliction; at what a distance have they looked upon us, because the hand of God is out against us? what bitter words have they darted at us, and which is to our great griefe, against the Sacred Person of our Soveraign? with what violence and confidence doe they ignorantly undertake to justifie the false reports of his enemies against him? Nay, how is our Church it selfe, (the late glory of Christendome, and of the whole Earth) despised and slighted by them, in this time of our persecution? The Papists on the one side, scoffingly ask us, *where is now your God?* where is your Church become? you may now freely boast of its *Invisibility* (if you please) you have a ground for it, &c. And our Brethren on the other side, (that outwardly professe the same Faith with us, and from whom we expected better) they act *Edoms* part as reproachfully upon us; crying out against our *Church*,

and

and the *Government* thereof, *down with it, down with it, even to the ground*; For they (the *Proteſtants* of *France* in ſpeciall) are willingly perſwaded, by thoſe Letters and Pamphlets ſent them out of *England*, that the Profeſſours of the true Religion here (before this Parliament begun) were kept in a like orderly condition, as themſelves are in their own Country; though thoſe *French* Congregations allowed in *England* might in their gratitude to our King, have given them a better and more true information, had they ſo pleaſed; But upon this conceit they in *France* apprehend this Warre here againſt the King, to be undertaken only to recover Liberty to worſhip God in the right manner; that is to ſay, after the *French* Mode or Diſcipline (as they think at leaſt, and are made to believe) and moſt people loving their own wayes and faſhions beſt, (though leſſe perfect then their neighbours) cannot but wiſh good luck to all ſuch as are ſtooping towards them and rejoyce for them; though we believe it would be wiſdome in them to beware that their Jubilation at the prevailing of the *Engliſh Rebels*, doth not work a jealouſie and ſuſpition againſt themſelves in the hearts of their own Princes; our prayers are and ſhall be that God would not lay their inhumanities againſt us to their charges; we know the Lord *was ſore diſpleaſed at the Heathen*, for their unkindneſſe to his people in their affliction; and we believe he cannot be well pleaſed to ſee Chriſtians ſo conditioned; O ſayes God to *Edom*; *Thou ſhouldſt not have looked with pleaſures on the day of thy Brother, in the day that he became a ſtranger, neither ſhouldſt thou have rejoyced over the Children of Judah, in the day of their deſtruction, neither ſhouldſt thou have ſpoken proudly in the day of diſtreſſe.* That ſpeech of God to *Moab* is worthy the obſervation of all that are at eaſe, when other Nations are in trouble; *Take Councell and be well adviſed, let mine out-caſts dwell with thee* Moab, *make thy ſhaddow as the night, in the midſt of the noone-day; be thou a Covert to them, from the face of the ſpoyler hide them, and bewray not him that wandereth.* But *Moab* caſt theſe words behind her, and was ſo farre from comforting the diſtreſſed *Iſraelites*, that ſhe *derided at them* in their baniſhment, and *skipt for joy* to ſee them miſerable; and therefore within three years after, *Moabs* own ſelf was in as wofull and deplora-

Zach. 1. 14.

Obad. 12.

Eſay 16. 3. 4.

Ier. 48. 27.

Read Esa. 16. and Ier. 48. deplorable a condition, which (as appears by the two Prophets) was layd upon her for a punishment of that her unkindnesse; Had she afforded shelter, she had not her self (at least so soon) been put to seek it, *Deus fratribus nostris* (*Ecclesiæ Gallicanæ præsertim*) *avertat omen.*

But probably these sinnes of our Brethren of other Churches, will in a great measure be imputed partly to the *malice* of our enemies: for impoysoning their mindes by their Lyes and Pamphlets, and partly to our *negligence* (if it may be so called) who have not been as equally active, in giving them the true information of things in their own Language from the beginning.

Wherefore I wish that now at length, all those who love the Truth, and are acquainted with our English Affaires, and have a skill in forraign Languages, would consider seriously of this particular; and as they are Christians, not permit those, *for whom Christ dyed*, thus to perish in their Errours for want of know-
Lev. 19. 17. ledge; *Thou shalt in any wise* (saith the Lord) *rebuke thy brother* (when faulty or mis-led) *and not suffer sinne upon him*; yea, I would desire all Loyall Englishmen to whom God hath given the *tongue and pen of the Learned*, that they would imploy their Talents at this time this way, in the vindicating of Truth, and the King, and so manifest their bowels of compassion towards their dear and native Countrey; for undoubtedly so long as our Soveraignes name lies thus imprisoned under *obloquy*, we his people and the whole Nation shall lie burthened under *misery*; (never since the birth of that grand scandalous Remonstrance, (which as an usher made way to all the reproachfull Libells and Sermons, that have been vented since) did this Kingdome enjoy one day of felicity:) The Prince's *Honour* is the Subjects *glory*, and so ought to be esteemed; 'tis that Majesty, that *beame of Divinity* which God hath stampt upon Him, and commanded us to maintaine and reverence in Him; tis to be regarded by us above ten thousands of us; yea certainly, he that preferres not the advancement and illustration of it, before his own profits and safety and all he hath, deserves not the name of the *Kings friend*, of a *Loyall Subject*, nor of a *good Christian.*

Many think and say, that writing will doe no good, enough

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is writ already; for people are *given up to beleeve lies*, they are willingly deceived, and even hardened against the knowledge of the truth. Perhaps all are not, but were they so, how came they into this condition? was it not by those untruths which have bin Published and Preached to them? Surely, by defaming the King these *mischiefes* have been raised, this *Rebellion* against him hath been woven up; is it not therefore the more probable, that the same may be unreaven againe by a full Vindication of the Kings name, and a frequent detection of these evill workers? What is not effected at first, may be done at last, and by others, which is not by some, *In the morning sow thy seed, and in the evening hold not thy hand, thou knowest not whether may prosper, this or that*; if we persevere *with meeknesse to enforme the contrary-minded, God may at length give light and repentance to them*: This hath been wont to be Gods way, both of converting the *ignorant*, and confounding the *obstinate*; and the truth is, we have nothing else now left us, but tongues to pray for our King, and pens to write for him; but the Apostle tells us, that *when we are weakest* in our selves or to outward appearance, *then are we strongest, scil.* in regard of the neerenesse of Gods blessing; his power is most apparent at such a time, he chuseth the *weakest* to confound the *mightiest*; poore *Luthers* tongue and pen (when things were in a low condition) did *Christ* and his *Gospell* more service against the *Pope*, then all the swords that have been drawn against him or his Religion have done ever since.

Eccles. 11. 6.

2 Tim. 2. 26.

2 Cor. 12. 10.

1 Cor. 1. 27.

Doubtlesse there be thousands of honest and Religious soules, that in the simplicity of their spirits, are hooked into this black Rebellion, by the craft of others, to whom if the wickednesse of the scope, aymes, and actions of their leaders were well layed open and proved, they would hate them with a perfect hatred, and rather lose all they have lent them then proceed one foot further in their way with them; Nay, who knowes but the greater part of their Souldiers and men of warre, (in many of whom (to speak truth) the sparks of *Ancient English valour* are apparent) if they were at length but well informed, might quickly turne the points of their swords the right way, and so redeeme their lost glory? without all question discourses

of this nature will be meanes to rouze up and awaken those truly *generous and noble Spirits* that have been alway loyall and are still alive; to consider more feelingly yet of the condition of their King, of their Country, and of the Royall Progeny, those sweet and heart-conquering Princes (who are all now either *in banishment*, or *in bondage*) and thereupon, to enterpize in their behalfe, some such high and worthy Acts as may eternize their owne names, and convey them with an honourable mention to Posterity.

Or however, were we certaine of it, (as we are not) that these
2 Thes.2.10. of this Age on the one side, (who *received not the Truth*, or retained not the love thereof, when they had it) are given *up to such strong delusions*, that they cannot be recovered out of Satans snare: and those on the other side, were not likely to be quickned by such endeavours; yet our duty is to have respect to after Ages, & to prevent, that the spirits of Posterity be not stained with a false opinion of our King, as doubtlesse they also are like to be, by those Bookes and Libels of the enemy conveyed unto them, unlesse as much or more of ours be left too, to present him in his true character to their knowledge. Without question, we that are now alive shal never scape the censure of succeding Generations, (*viz.* to have been too basely sluggish and faint-heared) if such transcendent villanies should be acted in our dayes against our *King*, our *Religion*, and so many of us, and many of us should not be found to have layed open the enemies basenesse to their faces; nay, when they that come after us shall apply themselves to write the History of these our times, how will they be able truly to depaint these superlative Hypocrites in their due colours, if plenty of our Books be not extant to this purpose, to hint the notice of their true conditions.

Let no man therefore plead that writing will do no good, as if silence could doe more, or had done any; I know indeed that much hath been writ already; more a great deal then hath or may be read; for the enemie hath set forth many threats and orders against such as shall sell or buy the same; and hereupon many are discouraged from writing more. And perhaps too, many have feared to Publish what they have further written, lest they prove obstructers to a desired Peace, and so doe

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dammage to the Publike, in regard of the enemies height and greatneſſe; but ſure theſe men know not the ſpirits of this kinde of enemies, with whom we have to doe; who are ſuch as *will neither know nor own the way of peace, but having made themſelves crooked wayes to walk in*, as the Prophet ſpeaks, *have no judgement in their goings*; their condition is (*Satan*-like) to triumph moſt, where leaſt oppoſed, and to be moſt vexatious, where they have leaſt occaſion; *reſiſt the Divell and he will flie*; ſo hold theſe at open defiance, let them know you ſcorn and contemn them (for all their greatneſſe) as vile perſons; ſet the glaſſe of Gods word before their eyes, make them know themſelves, and let the World know them, 'tis the only way to make them calmer, and to bring them into order: whereas, ſay nothing againſt them, and they'le proclaime, that 'tis becauſe we have nothing to ſay, and that our conſciences tell us they are in the right, and ſo we are ſilent againſt our wills. Surely the beſt and moſt Chriſtian charity that can be ſhewn them, is to reach unto them the proper fruit of their own wayes to feed upon; for could they be but *fild with ſhame, they might* be brought *to ſeeke God:* And ſuppoſe they *turn again and rend us* for our love, and uſe us the *worſe* for our endeavouring to make them *better*, what new thing ſhall they doe? did not the Phariſees even the ſame in their dealings with our Saviour? and ſhall not they by doing ſo, confirm more fully to the world, that to be true which we have written of them? ſhould they chaſe us up and down the Kingdome with their bloud-hounds to deſtroy us, would it not become them better, to hunt *fleas*, then to hunt *Kings?* nor could it be to the advantage of them at all, or of their cauſe; but of the truth rather, and of us, if they ſhould prevaile againſt us, even to kill us upon this occaſion; that which we maintaine is not the firſt of Gods truths, that hath been ſealed with bloud; ſome think that every of his commands at one time or other muſt be ſo confirmed, and why may not the fifth Commandement at this time, as well as the ſecond was in the dayes of Queen *Mary? to every thing there is an appointed ſeaſon.*

Eſay 59.8.

Iam.4.7.

Pſal.15.4.

Pſal.83.16.

Eccleſ.3.1.

Whoſoever is in the ſtreight and narrow way, muſt look for oppoſitions and diſcouragements; but faith which over-commeth

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the world, is able to carry through all them; Christ was opposed in all he did, (as much as possible he could be by man;) he met with contradictments in all his intendments and undertakings, even from friends sometimes as well as enemies;
Math. 16.22. *Master spare thy selfe*, sayes *Peter* to him; the like must we expect if we follow him; but should not this rather evidence the divinity and justice of our way unto our own consciences, then
1 Cor. 6.19. be any case of damping to our spirits? *Non nobis nati sumus*, we are not our owne, nor must we be men of private spirits, specially in these times; Nay, we must take paines and be content, not to see the fruit of our labours; but that others should reape the benefit of our sowings, when we are gone. After the death of Christ and his Apostles, their Doctrine and Writings did most good in the world; and so perhaps may ours, when we have ceased to be & are no more seen. God hath promised his blessing, first or last to honest endeavours; but we must tarry Gods time.

Wherefore you (in the first place) to whom God hath given inward abilities, *up and be doing* with the same, *and* (be confi-
1 Chro. 22.16. dent) *the Lord will be with you*; Remember how they that imployed their gifts, had more comfort at the reckoning day, then he had who had hid his talent in a napkin.

You, secondly, that have outward strength, be not backward to assist the weak in bringing to light unable births; give none occasion to think or say, *those that had or look to have the greatest share in the Kings happinesse, when the sun shines upon him, are least regardfull of his Honour, when the times are dark and cloudy.*

You, thirdly, that refuse to further or countenance works of this nature, I beseech you also doe but *disdaine* to hinder.

And you, (lastly) who ere you be, that look for salvation from the Lord, rest your selves in him, wait patiently for him, *fret not*
Psal. 37.1.7. *because of evill doers, nor be you envious against the workers of iniquity*, for their present prosperity in their way; *they shall erelong*
Vers. 2. Prov. 23.17. *be cut down like the grasse, and wither as the green hearb*; be you in the fear of the Lord all the day long, and be certain your expecta-
Pro. 24.19, &c. tion shall not be cut off: *He that testifieth these things saith, surely*
Rev. 22.20, 21. *I come, I come quickly, Amen, even so come Lord Jesus; The Grace of our Lord Jesus Christ be with you all, Amen.*

The End.

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